

THE
BAPTIST MAGAZINE.

OCTOBER, 1826.

MEMOIR OF MR. THOMAS CROGGON,
OF BERESFORD-STREET, CAMBER-
WELL, FORMERLY OF PENRYN, CORN-
WALL, WHO DIED ON THE 29TH DAY
OF APRIL, 1826.

"LET little of any kind, and nothing laudatory, be said of me after my decease," has been the charge left to surviving friends by some of the most holy of our race. The motives up to which such directions should be traced may be pure, but we much doubt if it be always necessary to obey them. The departed believer may have exhibited an useful and impressive example, and it should not be concealed, but made manifest, in a scriptural manner, for human benefit, and the divine honour. It is well when the eminently pious cherish, in prospect of death, no desire for posthumous fame: but those who survive them are not bound by wishes they never engaged to fulfil. When the slightest departure from such directions as have been referred to is refused, it seems to us mostly a matter of feeling: while, to effect what they interdict is often required by both justice and benevolence. It is surely of far more consequence that honour should be given to God, and benefit to immortal minds, than that we should be fettered by their desires who cannot be injured by our conduct. We deem him wise who, when expressing his mind relative to his burial, or his former character and deportment, confides the whole to the affection, prudence and piety of his surviving relatives. Such was the conduct of the subject of

this memoir, who was a man of much religion, and had been considerably useful. The faith and patience of this servant of God were eminent, the evidences of which we shall briefly exhibit, that the exercise of these graces may be promoted in others, to the final attainment of that inheritance in which all that is secured by divine promise will be for ever enjoyed. Nor are we unmindful that thanksgivings are due unto Him who giveth "grace and glory," and who withholdeth "no good from them that walk uprightly." "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

With the departed saint, the writer of this narrative was privileged to hold an important connection in the church of God, and to enjoy a close intimacy in Christian friendship during many years; and all he now communicates is from a full knowledge of the "doctrine, manner of life, purpose, faith, long-suffering, charity, and patience" of his glorified friend. This acquaintance, which was the source of much mutual comfort and advantage, commenced in the year 1803, when the writer of this narrative visited Falmouth, to employ a very short time in that town in preaching the word of life. A Baptist church existed there so far back as the year 1772: when Mr. Croggon, with ten others, were first united in Christian fellowship.

The church thus formed at Falmouth never seems to have attained any great extent, and was destined

to suffer many inconveniences, and some severe trials; and in the year 1789, the Rev. Robert Redding having retired from his connection with the church at Falmouth, the place of worship was soon after closed, and the society became extinct.

In 1803 an effort was made to raise a new Baptist interest in Falmouth, in which Mr. Croggon was efficiently active. The population of the town and its vicinage afforded ample room for the best exertions of a Christian minister, in addition to those already labouring to serve it; some property, also, which was bequeathed for the support of a Baptist church in Falmouth, would, according to the will of the donor, have been lost to this object, if such a society had not soon been formed in that town. And it will surely excite no surprise that those who knew these circumstances, were attached to the Baptist denomination, and desired the salvation of souls, laboured to prevent an evil which would otherwise have speedily arrived, and to effect that good unto which divine Providence appeared to call them. The Rev. Thomas Griffin, now pastor of the church in Prescott-street, London, having been requested to visit Cornwall, came to Falmouth with his venerable tutor, the late Dr. Ryland, and, on the following sabbath preached his first sermon in the temporary place which had been obtained for the divine worship. Here Mr. Griffin, instead of removing at the end of two months, as he first intended, remained during ten years: and to this, if the desire of usefulness be excepted, nothing contributed more than the piety and prudence of Mr. Croggon, and the kind and generous conduct of his family. Indeed, to him and his relatives it

is greatly to be attributed that those exertions were made, unto which the Lord was pleased to give the sanction of his benediction: and the effects of which now remain at Falmouth, in the existence of a considerable church and congregation. In making the attempt above stated, many trying circumstances arose; and prudence, well sustained activity, Christian forbearance and liberality, it was necessary continually to exercise; and to the honour of his memory and the divine grace it is now affirmed, that our departed friend very usefully manifested such dispositions and conduct. To the support of the minister, and the erection and enlargement of the place of worship at Falmouth, Mr. Croggon and his family were among the most generous contributors; and by constant attendance, the kindest offices, and the most prudent counsels, he and his relatives constantly assisted the pastor of the church, and served the cause of God. When difficulties oppressed his heart; or manifestations of sectarian hostility tended to excite his indignation; or he was in any uncertainty how to act; the young and somewhat inexperienced minister found in his pious and benevolent friend an un-failing mildness of temper, a close and kind attention to his interests, and a practical wisdom from which he derived the greatest assistance. In answer to his many fervent prayers, the subject of this memoir witnessed, with gratitude to the Lord of all, the rise and advancement of a Gospel church and large congregation at Falmouth; for the continuance and prosperity of which his intercessions were numerous and earnest, as his interest in them was lively and deep, until his residence on earth was terminated.

In referring to the commencement

of a life that was so pious and useful, we find that he who sustained it was born in the parish of Creed, near Grampound, in Cornwall, April 11, 1747. The parents of this excellent man, and his grandmother also, were true believers: and the ministry of the sacred word, with their example and holy efforts, combined, under the divine influence, to turn him in early life "from the power of Satan unto God." In the year 1769, when he was about twenty years of age, Mr. Croggon publicly professed his faith in Jesus Christ, by being baptized in a river at Chacewater, in his native county, by the Rev. Mr. Lewis, formerly of Exeter. And, on the same day it was agreed by the friends at Chacewater, that efforts should be employed that a place for divine worship might be opened at Falmouth. And this was probably owing to the zeal of Mr. Croggon, whose residence was near that town. This object was accomplished, and, as before stated, a Gospel church was at length formed in Falmouth, of which the subject of this memoir was one of the first members.

His eldest son having removed with his family from Cornwall to the metropolis, the affectionate parent was induced to adopt a similar course: and in September, 1818, he arrived in town with his household. Seldom have two families been so united; nor was ever the intercourse of a parent with his children more affectionate and pleasing than that which Mr. Croggon habitually maintained. Indeed, toward all mankind he cherished the most benignant feelings; and with all men, in life and death, he was at peace. He lived in love, and thus he dwelled "in God, and God in him." As he honestly prayed for the conversion of his endeared connections, so his

requests were graciously answered. He lived to rejoice that several of his children and near relatives were believers in the only Saviour, and that one of his sons preached him to others with zeal and faithfulness.

To the last moment of earthly existence he received from the pious associate of his life, from his affectionate children, his relatives and good servant, the kindest and most watchful attentions: nor did any one who knew him, and could approve moral worth and evangelical religion feel at any moment unwilling to exert their utmost ability to serve him. That measure which the Gospel gives he meted to others: and others were made willing to mete the same unto him. His affectionate temper and ever kind and pious deportment, will never be obliterated from the memory of his widow and children. They will continue recollections of the departed man of pain and patience, of fervent prayer, and holy practice; to possess a model for exact imitation, and an excitement to elevated praise. They know from whom Moses received the meekness of his disposition, Joseph the kindness of his heart, and Job his patience under long and severe afflictions, and will ascribe to the divine influence whatever is good in man: and recollecting that their relative, who united in himself the excellencies of so many other men, is now where no provocations are given, where no benevolence is uncommon, and where no tribulations are endured, will address praises unto God both grateful and lasting. Let the widow ever remember, and the children and relatives never forget, that he whom they will see no more on earth "walked with God," and is not, for God hath taken him.

In March, 1815, Mr. Croggon

was attacked by severe illness, from the effects of which he was never fully delivered; and during the last years of life, few men have been the subjects of severer sufferings. He would often say: "I seem overwhelmed, but God has promised not to lay upon us more than we can bear; he will support me: I can rely on his promise, which declares that he 'will never leave, nor forsake' his people." To Mrs. Croggon he would say: "My dear, I cannot help moaning, but I do not murmur. O the abundant mercies and blessings I enjoy; and all the free gift of my heavenly Father! I do not deserve the least favour from his hand." He was not a little concerned lest he should fail in bearing the divine will patiently; and was often long and earnest in prayer for perfect resignation. He was aided from above in the endurance of "temptation," and having been "tried," his brow is now encircled with an unfading crown. Before his final pain was felt, Mr. Croggon suffered many long nights of weariness, and even agony. To exhibit his pious disposition in affliction, we mention that, on one occasion, when asked how he had spent the night, his reply was: "I heard the clock strike many hours, but was not in much pain. I was able to think a little, and repeat hymns: so the night passed pleasantly away." And when his pain was not acute, and he was able to sleep, he would say: "I seem gently gliding away out of time: what a mercy it is to feel so composed!" And he would ask: "Do you think I ought to dose away my time; I fear I do not reflect enough on death: if the glories of heaven await me, I wonder I am not more alive to them." He would often repeat the hymn which begins with "Come thou fount of

every blessing:" and it was peculiarly suited to his habitual state of feeling. He was confined to his bed during seven weeks, and would often say: "I am still waiting; I hope, patiently waiting; and yet longing to be gone." The day before he expired, Mr. Croggon's mind was very serene: he said to his daughter in the morning of it—"Now, my dear, you must see I am near the closing scene; it cannot be long; I feel death is very near. But I commit you to God. May he bless, guide, and support you; which I have no doubt he will." And then he said, "Send this morning for your dear brother and sister, I should like to see them once more." In the morning of April 27th, there was a great change in Mr. Croggon; he became very restless, and was, through the day, fully aware that he was near his end. Indeed, he often said, "I am dying: I shall soon be, where the wicked cease from troubling, and where the weary are at rest." He referred, with much apparent delight, to some parts of the Pilgrim's Progress which had been recently read to him, by Miss Croggon of Lambeth, his affectionate granddaughter. "Next to the Bible," he said, "that book had afforded him most pleasure." In the course of his last day on earth our endeared friend said, "This is dying: pray for me: why are his chariot wheels so long in coming; why drag they so heavily? Blessed Jesus! into thy hands I commit my spirit." After a period of apparent dosing, he opened his eyes, and when informed that a young friend he valued was in the room, he revived and said, "O, my dear Miss H. I hope you will forgive me for not noticing you: I know you will forgive me; for I am dying, I am dying; I can do nothing for

you now, but commit you to the care of my heavenly Father. May he bless you; and protect you: I commit you to him; he has been my support: Jesus has been my friend: may he bless you." The indication of such feelings, and the utterance of such sentiments as these, only three hours before dissolution, cannot be recollected without pleasure, and gratitude to God, by any benevolent or pious mind. Subsequently to the utterance of what has just been noticed, Mr. Croggon conversed with his deeply affected relatives in the most appropriate manner. And a very short period before he expired, when warm water was applied to his feet, he asked what they were going to do, and on being informed to wash his feet, he firmly said, "Jesus wash me." Very soon after this he closed his eyes, and while those who loved him gazed and wept, he gently breathed for a few minutes at the gate of heaven, and was then received "into the joy of his Lord."

As a brief representation of his character and habits, it may be truly said of our departed friend, that in business he was upright, obliging, and diligent: in using the means of grace he was constant; for he allowed none but very great obstacles ever to detain him from public worship, nor did he fail in frequent perusal of the Scriptures, and he often visited the throne of grace: he rested his hope of acceptance with God, and of being received into heaven entirely on the mediatorial work of the divine Redeemer; he was quite as much concerned to receive a full measure of sanctity, as to enjoy deliverance from condemnation; believing, as he did, that it is extreme folly to conclude that we are in Christ, if Christ be not in us; and in him there appeared,

in no common degree, "the patience of the saints," so needful on earth, and the holy gratitude that prepares for heaven.

"By the grace of God" he was what he was, and all who knew him, and all who peruse the imperfect representation here given, will fail in their duty, unless they give glory to Him from whom men and angels receive sanctity and bliss. Nor shall we escape much criminality if we are not improved in piety by an acquaintance with that of our departed brother. There is one, at least, who can truly affirm, that he has seldom beheld the last evidences of Mr. Croggon's religion without an increased conviction of the deficiencies of his own: while his views of what God claims of his people, and is willing to effect in them, have been increasingly elevated. In contemplating a scene on which an angel never gazed without delight, he has realized the utter worthlessness of all secular opulence, and fame, and power, when put in comparison with evangelical religion; and in retiring from the earthly house of him who is now the inhabitant of a celestial mansion, who that feared God ever failed to receive new vigour to his purpose of employing life in a journey to heaven? The relatives of the kind, and patient, and believing, and holy man, whom God has removed out of this life, and all who knew him well should surely believe, that the lips were never formed that could express, nor even the mind ever created that could measure their folly and injustice, who regard any attainment as deserving attention while piety is neglected. In the best constructed mansions of this world sinners are accommodated while only a few years revolve; but the believing, and the sanctified, will reside eternally in the palace of

God. In the records of time the brave, the erudite, and the powerful may live, until these chronicles are consumed by the last fires, and then, "the name of the wicked shall rot;" but the pious "shall be had in unfailing remembrance." The unholy, whose felicity in this life attains the greatest elevation, are soon "driven away" to suffer, in total despair, the vengeance of God; but after a few years, the most afflicted believer will attain holy rest and ever living pleasure. "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

ON THE ROMAN CATHOLIC SYSTEM.

NO. VI.

The doctrine of Justification.

IN the "Larger Catechism" of the Assembly of Divines, the doctrine of justification is thus defined:—"Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight, not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone." The following passages of Scripture are adduced in support of the definition, and clearly prove its accuracy—Rom. iii. 22—28. iv. 5—8. v. 17—19. 2 Cor. v. 19—21. Tit. iii. 5. Ephes. i. 7. Acts x. 43. Gal. ii. 16. Phil. iii. 9.

Of the importance of right views of this doctrine, no well-informed Protestant can entertain any doubt. Whatever else may be considered indifferent or non-essential, this cannot be. It is a foundation-

principle; error *here* is fatal. We may be mistaken in our views of some of the externals or minor points of Christianity, and nevertheless be saved: but if we build our hopes of everlasting life on any thing short of the finished work of the Lord Jesus Christ, or "go about to establish our own righteousness," we are confiding in "refuges of lies," and must expect to "lie down in sorrow." "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11.

The Apostle Paul has so clearly and fully explained this subject in his Epistles to the Romans and the Galatians, that one might almost suppose it impossible to misapprehend him, and that whatever might be the fate of other doctrines, this would be transmitted, unimpaired, from one generation to another. But self-righteousness is natural to fallen man—he would *deserve*, and not merely *receive*;—his proud heart revolts at the idea of being *wholly indebted* to another for his salvation—and he cannot be contented without at least *dividing* the merit and the honour. Hence have arisen the errors and corruptions that have crept into the Christian Church on this most important point; they may all be traced to the rebellion of human pride against the free grace of God.

There is reason to believe that the true doctrine of justification was very soon lost, or at least buried, and concealed from view. By the introduction of numerous ceremonies and ecclesiastical observances, a scrupulous attention to which was held to be meritorious, the self-righteous principle was daily fed and nourished; a sagacious and aspiring priesthood quickly perceived the advantage to be gained by keeping up the de-

lusion; at length, by the just judgment of God, men came to "believe their own lie;" and in consequence, the free grace of God, the imputation of the Redeemer's righteousness, and justification by faith in him, were clean banished away from the creed of Christendom. Such was the state of things in the early part of the sixteenth century, when the Reformers entered on their splendid career. And even in 1545, the Roman Catholic Prelates assembled at the Council of Trent, though learned men and versed in theology, denounced the doctrine of justification by faith only as an "*unheard-of*" doctrine, and unanimously condemned it!

Convinced that a right understanding and hearty reception of this doctrine would ensure the downfall of the whole fabric of self-righteousness and superstition, the Reformers exerted themselves to the utmost in explaining and defending it. It was their favourite subject—that on which they were all agreed—and its vast importance they deeply felt and constantly urged. "The somme and hole cause of the writing of this Epistle," said Tyndal in his "Prologe to the Romayns," "is, to prove that a man is justified by fayth onely; *which proposition whoso denyeth, to him is not onely this Epistle and al that Paul wryteth, but also the hole Scripture so locked up, that he shal never understand it to his soul's health.*" Luther observes of this doctrine, that "it is the head cornerstone which supports, nay, gives existence and life to the church of God; so that without it the church cannot subsist for an hour." He calls it the "*only solid rock.*" "This Christian article," he writes, "can never be handled and inculcated enough. If this doctrine

fall and perish, the knowledge of every truth in religion will fall and perish with it. On the contrary, if this do but flourish, all good things will also flourish, namely, true religion, the true worship of God, the glory of God, and a right knowledge of every thing which it becomes a Christian to know." (See Milner's Church History, vol. iv. p. 515. Scott's continuation of Milner, p. 527.) Many other testimonies might be adduced: but the above may be considered a fair specimen of the sentiments of the Reformers, in this country and on the Continent, on this fundamental topic.

Much time was occupied at the Council of Trent in discussing this matter. At length, after numerous meetings, and many stormy debates, it was resolved to publish a decree, containing, in sixteen chapters, an explanation of the doctrine as held by the Council, and also thirty-three canons, anathematizing contrary opinions. This being the authorised statement of the manner in which the doctrine of justification is held by the Roman Catholic Church, the substance of it is here presented to the reader:—

Justification is defined thus—it is "a translation from that state in which a man is born a child of the first Adam, into a state of grace and adoption, by Jesus Christ our Saviour." It comprises "not only the remission of sins, but also the sanctification and the renovation of the inward man, by the voluntary reception of grace." It "*cannot take place without the laver of regeneration, or the desire thereof;*" for "*the proper effect of baptism is the forgiveness of all sins, whether contracted by original corruption, or by our own fault.*" The final cause of justification is the glory of God—the

efficient cause, the divine mercy — the *meritorious* cause, the death of Christ — the *instrumental* cause, the sacrament of baptism, “without which no one can be justified” — and the *formal* cause is the righteousness of God. Those who are thus justified, *increase in righteousness, and are more justified*, by the observance of the commands of God and the Church, faith co-operating with their works. To such eternal life is presented, both as the gift of God by Jesus Christ, and also as a *reward* promised to their *good works*, and to be faithfully rendered to their *merits*; inasmuch as the grace received from the Saviour makes their good actions *meritorious*, and enables them truly to *deserve* heaven. And if by sin they fall from a state of grace, they may recover that lost grace, by the mercy of God and the merits of Christ, *through the sacrament of penance*. Such, in brief, is the doctrine of the Council of Trent: it will be still better understood, by a perusal of some of the *canons* which were passed at the same time: —

Canon ix. “If any one say, that the ungodly is justified by faith only, so that it be understood that nothing else is required in order to obtain justification, and that it is by no means necessary that he should be prepared and disposed by the motions of his own will — let him be accursed.”

Canon xi. “If any one say, that men are justified, either solely by the imputation of the righteousness of Christ, or solely by the remission of sins, to the exclusion of grace and charity, which is shed abroad in their hearts by the Holy Spirit, and dwells in them; or that the grace by which we are justified is only the favour of God — let him be accursed.”

Canon xxiv. “If any one say, that the righteousness received by us is not preserved and also increased before God by good works; but that those good works are only the fruits and evidences of righteousness received, and not the means of increasing it — let him be accursed.”

Canon xxvi. “If any one say, that the righteous ought not to expect and hope for eternal retribution from God, through his mercy and the merits of Jesus Christ, on account of their good works which are done in God, if they persevere to the end in well-doing, and keeping the divine commandments — let him be accursed.”

Canon xxxii. “If any one say, that the good works of a justified man are in such sense the gifts of God, that they are not also his own merits; or that a justified man does not really deserve the increase of grace, eternal life, the actual possession of that eternal life, if he shall die in a state of grace, and the increase of glory — by those good works which are done by him through the grace of God and the merits of Jesus Christ, of whom he is a living member — let him be accursed.” (*Canones et Decreta*, Venet. 1813. p. 29—48: *Catechism of the Council of Trent*, Dublin, 1816, p. 141.)

By these decisions, “faith is made void” — the finished work of the Lord Jesus is transformed into a mere stepping-stone for human merit — and men are taught to look rather to themselves than to the Saviour, and to rely on their own doings, to the exclusion, or at least the depreciation of his all-glorious righteousness.

The effect of these sentiments on the mind, and the influence it is intended they should exert, may be ascertained by a reference to the manner in which they are in-

terwoven with the devotional exercises practised by Roman Catholics. The following extracts are taken from "The Garden of the Soul; or Manual of Spiritual Exercises," &c. A *Morning prayer* contains these expressions:—"I desire by thy grace to make satisfaction for my sins by worthy fruits of penance; and I will willingly accept from thy hands whatever pains, crosses, or sufferings I shall meet with during the remainder of my life, or at my death, as just punishments of my iniquities; *begging that they may be united to the sufferings and death of my Redeemer*, and sanctified by his passion, in which is all my hope for mercy, grace, and salvation," p. 31. "How very short the time of this life is, which is given us in order to labour for eternity, *and to send before us a stock of good works, on which we may live for eternity*," p. 201. The sick person is thus instructed—"Beg that God would accept of all your pains and uneasinesses, *in union with the sufferings of your Saviour Jesus Christ*, in deduction of the punishment due to your sins," p. 275. On these passages no comment is required: their design and tendency are sufficiently apparent.

We add to these some specimens of the prayers prescribed in the Roman Missal:—

Wednesday in Ember-week.—"Let our fasts, we beseech thee, O Lord, be acceptable to thee, *that by atoning for our sins*, they may both make us worthy of thy grace, and bring us to the everlasting effects of thy promises."

St. Nicholas, Dec. 6. "O God, who by innumerable miracles hast honoured blessed Nicholas the Bishop: grant, we beseech thee, *that by his merits and intercession* we may be delivered from eternal flames."

St. Patrick, Patron of Ireland, March 17. "O God, who wast pleased to send blessed Patrick thy Bishop and Confessor, to preach thy glory to the Gentiles; grant, *that by his merits and intercession* we may, through thy grace, be enabled to keep thy commandments."

St. Dunstan, Archbishop of Canterbury, May 19. "O God, who hast translated the blessed Dunstan, thy high priest, to thy heavenly kingdom; grant that we, *by his glorious merits*, may pass from hence to never ending joys."

Translation of the relics of St. Thomas, Archbishop of Canterbury—the celebrated Thomas à Becket, July 7. "O God, who grantest us to celebrate the translation of the relics of blessed Thomas, thy martyr and bishop: we humbly beseech thee, that, *by his merits and prayers*, we may pass from vice to virtue, and from the prison of this flesh to an eternal kingdom."

Let these suffice. Our readers have now before them the sentiments of the Roman Catholic Church, on the doctrine of justification, in her own words; they see also the use that is made of these sentiments, and their practical tendency and effect. The conclusion is necessarily this—that he who thoroughly receives the Romish system, and imbibes its spirit, is an enemy to the "righteousness of God, which is by faith;" he is instructed either to overlook the finished work of the Saviour, or to use it simply as the passport for his own doings—his fasts, his alms, his penance; and his practical reliance for eternal life is partly on his own merits, and partly on the merits of those saints whose aid he is taught to implore. We know that Roman Catholic advocates attempt to represent the

dogmas of their Church as far less exceptionable than has been now stated, and would refuse to admit our Protestant inferences: but with their theories and unauthorised "declarations" we have nothing to do. We have gone to the highest authority for our information, and we challenge them to disprove our statements, if they can.

A very serious consideration remains to be mentioned. *Can a genuine Roman Catholic be a real Christian?* Perhaps some may be startled at the question, and be ready to cry out, "Bigotry, uncharitableness!" We shall be willing, indeed, to admit, that many individuals, born and educated within the pale of the Romish Communion — honest, simple-hearted persons — "know not the depths of Satan." To *them* the exhortation of Sacred Writ may be supposed to apply — "Come out of her, my people." But, we ask, can a man who cordially subscribes to the Articles and Canons of the Council of Trent on the subject of justification, and whose views and feelings are expressed in the devotional extracts given above, be termed a true believer in the Lord Jesus Christ, a New Testament Christian? Is he not indulging a false hope — building on a wrong foundation? Can he be in a safe state? — What then is the duty of Protestants towards those who have wandered so far from the right way — whose wanderings, if they are not reclaimed, must prove fatal? What efforts should be made, to enlighten, undeceive, and restore them? What will be our guilt, if we sit idle while souls are perishing, or excuse our neglect by imagining that we and they are travelling to the same heaven, though found in different roads? There is but *one name — one way*

— *one Saviour*. "Blessed are all they that trust in him:" — but "Cursed is the man that trusteth in man, and maketh flesh his arm." C.

MNASON'S ANSWER TO THE REPLY OF
THE REV. J. H. HINTON, ON THE
ADMISSION OF MEMBERS.

IF he were so disposed, Mnason might justly be offended with several things in Mr. Hinton's Reply, which are personal, and not becoming him as a minister of the Gospel: he, however, passes them over, with only one remark, — that he hopes when Mr. H. becomes a "Mnason" himself, he will manifest decorum and write respectfully.

Mr. H. has enumerated many evils which result from the plan of "requiring candidates to come before the church to relate their experience." It is possible such circumstances may have existed in those churches over which Mr. H. has presided; but though Mnason has been pastor of a church upwards of twenty years, and has, in the way which Mr. H. condemns, introduced many hundreds of persons to church membership, he has never observed such effects to follow from it. He is therefore reminded of the language used on a memorable occasion, and believes, in regard to our churches in general, "There are no such things done as thou sayest, but thou feignest them out of thine own heart." Nehem. vi. 8.

Mr. H. is obliged to admit, and in doing it, has to a very considerable extent at least, conceded all for which Mnason contends: "It is," he says, "essential to Christian communion among church members, that they should have the means of judging whether the candidate be a spiritual person or

not." Mnason is of opinion, that the means of judging cannot be afforded *to all the members*, unless the candidate appears before the church, and relates his experience. This is decried by Mr. H., who says, "Let the church satisfy themselves by enquiry and testimony, and all the communication be private, until the candidate take his seat at the Lord's Table." "This plan will," he says, "annihilate experience-giving," as the candidates are not even to appear before the church. So far from this being a more excellent way, Mnason is of opinion, that the churches which adopt it will increase the number of those members "who have a name to live and are dead."

Mnason is still of opinion, there are sufficient reasons why candidates for church fellowship should be required to make a profession of faith, and a relation of their experience before the church. In no other way can the officers of the church be preserved from improper responsibility, and, it might be added, be prevented from exercising undue influence. It is too much to expect, if the whole business of conversing with, and introducing candidates to communion be left to them, that it will in every case be done "without partiality;" or that the persons so recommended will always be received without "murmurings and disputings."

Unless Mnason misunderstands Mr. H., all his objections to "experience-giving," may be comprehended in this, that the existing practice is not without some apparent disadvantages. Well, let this be admitted, would his plan be attended with fewer, or with so few? If every good thing, because it is sometimes abused, is to be abandoned on that account, how

many established regulations for the government of society would be retained a week longer? And yet it is undeniably true, as was remarked by Lord Thurlow, that "the *forms* of the law are the *fences* of the constitution."

Mr. H. contends, that instead of "experience-giving, by the candidates appearing before the church," "the profession of faith should be made before the world, and in connection with the ordinance of baptism." It is singular, that he who objects to experience-giving privately, because of its lacerating the feelings of the candidates, &c. should propose as an alteration what would be a thousand times more trying. To this public profession Mnason, however, has no objection, provided it does not supersede that, for which as a Protestant Dissenter he must ever strenuously contend:—*the suffrages of all the members in reference to the admission of others to the church.* It is most earnestly desired by Mnason, that the churches will never consent to give up their "evangelical charter of determining in agreement with that charter, who shall, or shall not be received into its communion." Did not the church at Jerusalem exercise this right in the case of Paul? Acts ix. 26. The church would not suffer him to join their communion until they were fully satisfied that he was a disciple of Christ. Mnason considers that this is a *precedent* in point; he does not pretend that there is any *direct precept* in the New Testament in regard to the relation of experience, and a profession of faith before the church, but he considers that there are *general* precepts, the observance of which appear to him to demand it. There are the four inspired *canons*:—"Let all things be done decently and in order. Let all

your things be done with charity. Let all things be done unto edifying. Do all to the glory of God." 1 Cor. xiv. 40. xvi. 14. xi. 26. x. 31.

It appeared to Mnason, that the statement made by Mr. H., in the Life of his father, was of an injurious tendency to the spiritual prosperity of our churches. The object which he had in view by proposing the *four queries* to our elder pastors, was to guard the churches against the *latitudinarian* spirit that so much prevails at the present time, both as to doctrine and discipline. He entreats all the members of the Baptist churches to contend earnestly for maintaining their constitutional right of being consulted by the pastor as to the admission of members. Let them firmly resist every practice which will deprive them of an opportunity of expressing, in their united capacity, their approbation or disapprobation of every candidate for church-fellowship. It will be most baneful to the prosperity of our churches, should the members consent to be deprived of the pleasure of hearing converts say, "Come and hear all ye that fear God, and I will tell you what he hath done for my soul;" or of replying, from the satisfaction derived from the relation, "Come in thou blessed of the Lord." Both pastors and people should carefully avoid, in regard to matters of discipline whatever may justly bear the imputation, "*Then is the offence of the cross ceased.*" Whether Mr. H.'s plan for admitting members is of that description, Mnason leaves to the decision of the considerate and candid reader.

LETTERS FROM DR. DODDRIDGE TO
DR. CLARKE.

No. V.

Northampton, Jan. 22, 1736-7.

REV. AND DEAR SIR,

'TIS some satisfaction to me, that I have so speedy an opportunity of answering the favour of yours of the 17th, which I received by the post last night, though I am obliged to do it but briefly. However, I refer you to my worthy friend, the bearer, for further information on that head which might require the most to be said of it; I mean the Brixworth affair. The appointment of Sir John Robinson for our High Sheriff, is a favour, obtained by means of the condescension of the Duke of Mountague and Sir Robert Walpole, with particular regard to this case. The manner in which they both interposed was extremely obliging, and I hope 'tis a token for good, that Haman is beginning to fall before us. I seriously commit the affair to God, and acknowledge the kind hand of his Providence in the success which attended my application, especially to the Duke, to whom I was an entire stranger, and who interposed according to my desire in the most obliging manner, though he had formed a different scheme.

I wish I could say more to excuse the unhappy lady you mention, than I now can. She talked to Mr. Some of retiring to Holland, and appropriating her estate to the payment of her debts, but was so continually enlarging them, that I fear it was only one of the deceits of her own heart; but I think she could no way have stood it for another year. I am astonished, to think, on what she grounded those hopes for eternity which, without the least acknowledgment of past

guilt, she so confidently expressed but a few hours before she died.

My Family Expositor will not be sure to be published in less than a year; and I hope that you, Sir, will have an opportunity for reviewing most of it, before that time. Those critical Dissertations, which will be the most laborious part of my present scheme, will, if ever they be published at all, be reserved to some distant period. I am willing to do what I take to be the most important in the first place. My chief difficulty at present lies in some texts, often, but injudiciously made a test of Orthodoxy.

I have here sent you, Sir, what I take to be a very correct copy of my Algebra; which I have borrowed of one of my pupils, on the assurance of its being returned by a careful hand. It is not complete, but he will send you the remainder very quickly. In the mean time, you have all I thought it necessary to say to young people of the fundamental operations. I fear you will think I have used too many words; but making things as clear as possible, in the manner of stating them at first saves a great deal of labour with young students in the mathematics, nor did I expect that this little sketch would be honoured with the perusal of any of Mr. Clarke's genius and capacity.

I have the same thoughts of Law, with Young. His "Call to a devout and holy life," is in my judgment, in all respects, much more valuable than his Treatise of Perfection. Ogle of Gems is not, in my poor opinion, worth a quarter of its extravagant price. Welsted of Providence contains many extravagant indigested thoughts, and is a pitiable monument of the great vanity of the author. I must conclude, with our united and most

cordial humble services to you, Sir, and your lady, master and misses, and all friends. I am pleasing myself in the hopes of seeing you at your vacation, and of spending more time with you than the unhappy circumstances of my last journey would admit. In the mean time, shall send you my sermon as soon as 'tis printed, and am, Rev. and very dear Sir, your most obliged, and affectionate humble servant,

P. DODDRIDGE.

No. VI.

Northampton, March 9, 1736-7.

REV. AND DEAR SIR,

MEETING with a friend (not at my own house, as you may judge by the paper), who is going to London, I transmit this by him to you, to tell you, that the occasion of our losing our hold of Mr. Wyckes, was the blunder of our Attorney, who made two very honest men say on their joint affidavit, that Beck was removed by his order, whereas it was only by his direction, on which other Justices made an order. For this Wyckes had the justice and goodness to indite them for perjury, though they made a full explanatory Affidavit in the King's Bench, which he saw. We were much alarmed, but the Grand Jury, on proper information, threw out the bill. Mr. Wyckes would have prosecuted me for preaching without due qualification, and searched our records here, but then found my name at Leicester, so there he stopped and was a little confounded; but now he threatens my Academy, which he will find a burthensome stone if he pleases to meddle with it. I am come to the Eucharist in my Expositor. My Funeral Sermon for

my poor dear girl is half printed, and I have this day put the finishing hand to a seventh, to be added to the new edition of the six to Young People. I am going to a new house, where I shall be exceedingly glad to see you. I must conclude, with the assurance of being, Rev. and dear Sir, &c.

P. DODDRIDGE.

AN ORTHODOX HINT.

To the Editor of the Baptist Magazine.

MR. EDITOR,

PERMIT me to offer some remarks upon a practice, which begins to prevail in our prayer-meetings and in public worship, which, should it become general, will greatly tend to weaken our faith in one of the most important doctrines of revealed religion: the doctrine of the Trinity.

It has, till of late, among Trinitarian Christians, been common to conclude their prayers by a distinct ascription of praise and adoration, through the mediation of the Lord Jesus Christ, to all the persons of the glorious Trinity. Of late, however, I have heard some private Christians, several ministers of age and standing in our churches, and many younger ministers, as if they either doubted the truth of the doctrine, or were ashamed to avow it, adopt the Socinian method of concluding their public prayers; by merely saying, "we ask all in the name of Jesus Christ?"

I do not suspect the persons to whom I allude (generally speaking) of having given up the doctrine of the Trinity, while I indulge the hope, that should they discover the danger of their practice, as tending to lower the tone of feeling in our worshipping assemblies on this fundamental doctrine,

they will immediately alter their manner. If there were no other reason but for the purpose of avoiding the appearance of symbolizing with Socinians (or as they improperly designate themselves, Unitarians), it would, in my opinion, be fully sufficient. If this be not *necessary* for preserving "the faith once delivered to the saints," and "in doctrine to show uncorruptness," it is certainly *desirable*, that our memories should be constantly refreshed by the delightful sentiment expressed by Paul, 2 Cor. xiii. 14. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen."

It may probably be said, that as this form of benediction is always employed at the close of every service in our congregations, there is no occasion for the prayers ending in a similar manner. Paul says, on one occasion, "To write the same things, to me, indeed, is not grievous, and for you it is safe." Let us imitate this in regard to the doctrine of the Trinity, in the conclusion of every public prayer, whether by private members or by ministers. The writer hopes this will not be *grievous* to those persons who conduct public worship, and he is certain it will be *safe* to those who associate with them in those services. It would be easy to show, by instances from our Dissenting History, what baneful effects have followed from the want of a frank and full declaration of sentiment on this all-important and vital doctrine of Christianity. I allude, particularly, to the proceedings of the general body of Dissenting Ministers in London in 1719, at what is known as the "Salter's Hall Conference." Many of those ministers who refused to subscribe to a human formulary describing the

doctrine, were sound Trinitarians; but their scrupulosity as Dissenters, in thus refusing, became very injurious to the cause of orthodox religion, and to many of the churches over which they respectively presided: it would have been better for them to have sacrificed their Dissenting consistency, than to have appeared indifferent respecting a fundamental doctrine of the Christian faith. That the above remarks may not be considered as relating to a matter of trifling consequence, I quote a paragraph from Dr. Watts's Hymn Book, in which that pious Trinitarian gives his reasons for writing his "Doxologies." He says, "I cannot persuade myself to put a full period to these Divine Hymns, till I have addressed a special song of glory to God the Father, the Son, and the Holy Spirit. Though the Latin name of it, *Gloria Patri*, be retained in our nation from the Roman Church; and though there may be some excesses of superstitious honours paid to the words of it, which may have wrought some unhappy prejudices in weaker Christians, yet I believe it still to be one of the noblest parts of Christian worship. The subject of it is the peculiar glory of the divine nature, that our Lord Jesus Christ has so clearly revealed unto men, *and it is necessary to true Christianity.*"

Most firmly believing, that the belief of the scriptural doctrine of the Trinity of Persons in the Unity of the Godhead, is essential to a person being a genuine Christian, I venture to urge it upon all persons who engage in the public exercises of worship, not even to *seem* unmindful of its vast importance.

IOTA.

ILLUSTRATION OF 2 TIM. I. 12.

I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

IN order to have a clear view of the import of this text, let us imagine that we have to travel through an extensive wilderness, infested with robbers, having in our possession a gem of inestimable value. We possess no means of protection, the robbers know of our journey and our jewel, and lie in wait to destroy us, and put themselves in possession of our riches. If in such a season of trial some illustrious personage should appear, armed with power to repel every possible attack that the enemy could make upon him; if this person undertook to take care of our gem, and deliver it safely to us at the end of the journey; if we possessed confidence in his power, and in his affection for us, what gratitude should we feel, and what joy should we indulge in the prospect of being secure of our riches hereafter. The application is easy. We are the travellers, our souls are the jewels, the wilderness is the world, Satan and our own hearts are the enemies, Jesus is the illustrious personage who can secure our future salvation, protect us from our enemies, and make us happy for ever. Let us secure our own happiness, and honour him by placing our eternal interests in his hands. He who refuses to trust his immortal concerns to the hands of Christ must lose his happiness, and be numbered with the lost throughout eternity.

Folkestone.

J. B.

POETRY.

Prayer for the restoration of Israel.

"I will surely gather the remnant of
Israel," — *Micah ii. 12.*

Shepherd of Israel! turn and lead
Thy wanderers in the way;
Their feet on distant mountains bleed,
Where no man causeth them to feed —
To rav'ning wolves a prey.

Long has thine outcast Israel trod
In cities not her own;
No altar's incense to her God,
No scepter'd brow, nor sacred rod —
And desolate her throne.

Thou wilt, O Lord, her woes remove,
Thou wilt her griefs assuage;
Zion thy tenderness shall prove,
Lov'd with an everlasting love,
Thy glorious heritage.

Cut off from her own olive-tree,
A scathed and withering branch;
Again let her united be,
Again beloved, O Lord, of thee,
Thine own inheritance.

Come, in thy glorious power array'd,
Turn to thy land again;
In Jacob be thy might display'd,
Redeem the oath to Abra'm made,
Thou didst not speak in vain.

Save from afar the scatter'd bands,
Who once thy battles fought;
Oh, gather them from distant lands,
Where now they groan, 'neath tyrant
hands,
And spend their strength for nought.

The daughter of thy people bring,
Where once her vow she sign'd;
And let her there to Zion's king,
The love of her espousals sing,
And there her husband find.

August 9.

A.

*An Address delivered at the Anniversary
of the Baptist Free School, July 18,
1826, by the head Boy; written by the
Rev. Ingram Cobbin.*

THE lamps of heaven which brightly
shine,
In silence praise the power divine
That gave them light, and fixed them
there,
And guards them still with ceaseless
care.

The fragrant flowers that deck the field,
To God their grateful incense yield;
And notes on notes to him ascend;
The creature's universal friend.

To him *our* strains of praise are due,
For all the kindness shewn by *you*;
Who opens wide the generous heart,
Its needed bounties to impart.

And you shall of our thanks partake
Who aid us for the Saviour's sake;
Your's shall the meed of honor be,
"In aiding these ye aided me."

You taught us to peruse that page,
The guide of youth, the staff of age;
With hallow'd hearts to gather there
The song of praise, the plea of prayer.

And many of our ranks have known,
To use them at the heavenly throne,
And God has made those graces thrive
You cherish'd first and kept alive.

Long may the smiles of love divine,
On all your works of mercy shine;
And those who have your favors found,
Reflect those lovely smiles around.

These happy hours shall memory greet,
Long as our feeble hearts shall beat:
And as *your* love to us we trace,
We too will love the rising race.

R E V I E W.

Memoirs of the Life and Writings of the Rev. Andrew Fuller. By J.W. Morris. New Edition, corrected and enlarged. 8vo. boards. pp. 375. Price 7s. 6d. Wightman and Cramp.

As the greater part of the contents of this volume have long been known, we are spared the necessity of developing the plan, or of adverting to the skill, with which the author has amplified the several chapters into which it is divided. For the same reason, it will not be expected, that we should indulge in quotation, which, under other circumstances, we might be tempted to do. But as this publication is unquestionably among the last that will perish with the language in which it is written, we are led to inquire on its reappearance, what are the sources whence it will derive a permanent reputation?—The history of Fuller may be said to consist of a three-fold division, under each of which he will command the admiration and esteem of future generations. We allude to him, as the corrector of false Calvinism, the impugner of deistical and Socinian heresy, and the advocate of missions. Our readers will not, we trust, deem it impertinent, if we avail ourselves of the present opportunity of taking a slight survey of each of these portions of his character; more especially as it will assist us in some degree to perform our task as reviewers. We must, however, premise, that it is not our intention to insinuate, that Mr. F. was not distinguished for other excellencies besides those which we have mentioned, or that a sufficient prominence is not given to these in the work before us. But they are comparatively lost amidst the mighty lineaments to which we have referred; or if not lost, they serve as a kind of relief to the mind, like those softer scenes in Nature, to which we gladly turn our eyes, after having surveyed her in her more awful grandeur.

The advantages accruing to the church, and especially to ministerial labours, from his luminous statements on saving faith, have long been felt and acknowledged. But few need to be informed, that at the commencement of his career, Mr. F. entertained mistaken views on this subject; yet when the true light broke in upon his mind, it transformed his whole character, and kindled within him an apostolic energy. It became the life and power of his ministry, the principal charm of his writings, and the master-spring of his great and splendid actions. There have been many who, like him, have had their favourite topic of discourse, and the frequent manner in which they have referred to it, has often tended to impress on their characters a dull monotony. But while he could not have selected a nobler theme than faith in Christ, he has shewn with great clearness, as well as by an almost unexampled variety of observations, its paramount influence over the whole of doctrinal, experimental, and practical religion. A principle of such vast extent, operating in a mind of so much ardor, would naturally lead the individual to seize on every occasion of shewing its excellence and importance. Accordingly, we find him engaged, in many successful efforts, in unfolding his sentiments on this subject, and in defending them against a variety of attacks. When we count the number of his opponents in this controversy, we are surprised to learn that he could find opportunity for fighting other battles, and achieving other victories. His belief of the Gospel, was however, a *holy exercise of the heart*; it made him jealous for the Lord of Hosts; in consequence of which, he was kept in a military attitude, prepared to meet the enemy, whatever form he might assume.

Fuller has been compared by a genius greater than himself, to a "giant with

his limbs cut short." This comparison was not, it is presumed, suggested by a view of his labours in the Socinian and deistical field. We are candid enough to acknowledge, that as often as we contemplate his conflict with the disciples of Socinus, we lose a portion of that seriousness which we ought to feel in so sacred a cause, by being reminded of the fabled stories of Hercules. His method of conducting the debate, the formidable array of his arguments, and the powerless effect of his adversaries' weapons, seem to invest him with a might equal to that by which the classical hero slew the giants Cacus and Antæus, and crushed the Nemæan monster. By the unanimous voice of all the orthodox party, he has come forth from this contest filling the east and west with his praises.

"Implesti meritis solis utramque domum."
Ovid.

It has often been a source of lamentation to good men, that many writers on the Christian Evidences have paid too little attention to the genuine spirit of the Gospel. Their argumentative and eloquent appeals have tended in some instances to silence truth, whose voice, from having greater authority, was likely to prove more efficacious. But this excellent man aimed to let her speak as much as possible for herself, to advance her own arguments and construct her own defence. Other authors, from a concern to secure Christianity from the assaults of infidels, have extended over her so wide a shield, as to render her almost invisible to the beholder. Fuller experienced no solicitude of the kind: he fearlessly conducted her to an eminence with a view to make her more conspicuous; and challenged the foe to confront her naked simplicity, and heavenly majesty. The beneficial effects of the "Gospel its own Witness" have been extensively realized among all classes, and often when it has failed to make the enemy bow to its mild sceptre, it has succeeded in wresting the weapon from his hand.

To be the instrument of enlightening a great portion of the christian

world on the doctrine of faith in Christ—of withering to the roots a theory which went to sap the foundation of our hopes, the deity and atonement of the Son of God,—and by a vivid exhibition of the truth in all its parts, of leaving the infidel paralyzed and without excuse, is, it will be confessed, sufficient praise for one man. But honours of another and nobler kind awaited this extraordinary person. The ardor of his soul was not permitted to exhaust itself, in planting his ponderous strokes in the breasts of antagonists. He was formed to love, as well as to fight; and in the cause of Missions we behold him breathing forth an intense and refined benevolence. While the sympathy of many, for the heathen world, is confined to a few expressions of grief, to a feeble prayer, or to a small contribution, his compassion continued to express itself, during the fourth part of a century, in the most active exertions. Nor is it possible to contemplate the number of sermons which he preached in behalf of the spread of the Gospel, the journeys which he took throughout Great Britain and Ireland, and all his solicitude as secretary to the Baptist Missionary Society, without being astonished at his zeal.

Awed, penetrated, and delighted as we were, by the view of so much moral excellence, during the life-time of Mr. F., it would have been a calamitous circumstance, if oblivion had been suffered to conceal it from the view of our children and posterity; but whatever appeared admirable in his private or public capacity is faithfully preserved in the work now before us, so that in every point of view, he being dead yet speaketh. Whoever wishes to obtain a strong impression of the sublime of character, to acquire a vigour and independence of intellect, which disdains the trammels of system, to march to glory in the road of virtue, and to learn the best manner of consecrating his time and talents to the service of Christ, must read with attention this truly admirable performance.

The Spirit and Manners of the Age.
Vol. i. 1826. Price 7s. Westley and Davis.

THIS weekly Periodical is one of the most respectable and most popular of all those that have aspired to the patronage of the public. We are become a nation of readers. Writers also are rapidly increasing in number, and multiplying their productions in every imaginable form, and shape, and size; and the supply keeps pace with the demand. In consequence of this demand, our periodical literature has risen of late to a degree, which our fathers, probably, never contemplated. Within the last thirty years it has been enlarged more than thirty-fold.

The multifarious contents of these three-penny numbers, now collected into a volume, are filled to please the taste of every class of readers, except the licentious, whose taste ought not to be consulted.

The young ministers of Christ will find here some excellent counsels and cautions, which, well observed, will powerfully contribute to their comfort, reputation and usefulness. The lovers of poetry will find cowslips and violets, and white roses, and all the flowers in abundance. The votaries of the Greek and Roman Classics may read papers intended to assist them in cultivating delicacy, and correctness of taste in their compositions. The admirers of the fine arts will see that they have not been overlooked. The philanthropist will read some of the Essays with the highest gratification, and be stimulated to greater exertion in good works. The physiognomist may study "the demure faces, the long faces, the sour faces, the double faces, the conceited faces, the altered faces, and the mean faces." Nor has the Editor forgotten to provide for those illiterate disciples of Jesus, who must be fed with the "sincere milk of the word." Perhaps one of the best recommendations of this Miscellany is, that it will meet the wants, and the wishes, and not offend the taste of a large class of young persons of liberal education, who from circumstances may

be peculiarly exposed to the insidious arts of those who are promoting scepticism and infidelity. We cannot but wish success to the writers, and ardently hope their work will be a blessing to the rising generation. We had almost forgotten to say, there is a fine portrait of Mr. Wilberforce in the frontispiece; and to him the work is very properly dedicated.

We scarcely know how to make extracts, from the prose or the poetry. Amidst profound discussions of some of the gravest of all questions, there are strokes of humour and pleasantry, which cannot fail to engage attention. The following anecdote is worth extracting.

Liberty.

"What strange notions of liberty some people have! I remember being at an inn, where a French gentleman and his wife arrived in a post-chaise; all the horses were engaged, and Monsieur, anxious to proceed on his journey, wished the same boy to carry him on: his poor beasts were fatigued, and he declined. Monsieur much irritated, insisted that he should; but the driver was inflexible. 'How! How!' cried the disappointed Frenchman, 'do they dare to call *this* a land of liberty, when I cannot compel *that* man to go on with me?' " p. 352.

The Eldest Son. By the Rev. Cæsar Malan, of Geneva. Translated from the French.
18mo. price 4s. 6d. Nisbet. 1826.

THE writings of this pious and persecuted minister of Christ are well known in this country, and this little book will not lessen his well-earned celebrity. Circumstances which passed under his own observation he has worked up into a tale of the deepest interest, most pathetically told, and thoroughly imbued with the genuine spirit of the Gospel. The Letters are admirably fitted to do good to a large and interesting class of young persons, and especially those who have been entangled in the snares and nets of the modern fashionable scepticism. To the heart of many a pious parent too it will convey the balm of Christian consolation. We can make room for one extract.

"M. de Leon read the first chapter of Job. He dwelt particularly upon the words,

' Shall we receive good at the hand of God, and shall we not receive evil ? ' I was struck with his observations, upon the manner in which Christians should receive the unexpected trials of this life. He said, ' When we are under the visitations of the Lord, we are like Peter, when the angel came to deliver him from prison. The angel smote Peter on the side, for he was sound asleep. He awoke, but for some moments was unable to discern that it was an angel of the Lord, with succour sent from on high. It was not till after the angel had departed that Peter came to himself, and said, ' Now I know of a surety that the Lord hath sent his angel, and hath delivered me.' Then he rejoiced in the assembly of his brethren. It is the same with us, when he who watches night and day over us as his children, rouses our souls from their spiritual slumber, and causes the fetters of this world to fall from our hands by unexpected messengers and severe trials. For a time we are overwhelmed by these dispensations : and do not always understand why they are sent, at least not while here below ; but when we shall have left the prison, and have passed beyond the darkness and obscurity which prevail within its gates, and are come to the great ' assembly and church of the first born ; ' then, in the midst of our happy brethren, we shall understand the wisdom and loving-kindness of the Lord ; and we shall praise him for having sent messengers of mercy, although they appeared to us clothed in the garb of affliction and woe." p. 34.

Fifteen Sermons. By the Rev. J. C. Lloyd, A.B. One of the Chaplains at the Molyneux Asylum, and Domestic Chaplain to the Earl of Aldborough. 1826. Hamilton, Adams and Co.

WE have perused several of these Sermons with pleasure, and we hope they will be useful. The sentiments are evangelical, and the style is not so high as to carry the meaning out of the reach of ordinary readers. But we are not admirers of the cryptic method which the author adopts. We like to see the mile-stones on the road. Are not the children, the poor, and the illiterate the great majority in all our congregations ? and is it not quite certain, that a discourse in the essay form, will glide over the mind without being retained ? We are sorry to perceive, that many preachers deem it an antiquated, un-

fashionable thing to say, "First, secondly, and thirdly." Surely we ought to think of assisting the memory, when the things explained are so worthy of being remembered. Truth forgotten is truth made useless, till the impression shall be renewed.

Schleusner's Lexicon to the New Testament, abridged by John Carey, LL.D. Editor of the "Regent's Classics ;" yet containing all the Explanations and Scriptural References of the Original. 8vo. 1826. Price 14s. Holdsworth.

WHATEVER facilitates the acquisition of a critical acquaintance with the New Testament must be valuable ; and he who contributes, in any degree, to that object, merits our warmest thanks.

We acknowledge our obligations, therefore to Mr. Holdsworth for this "cheap, correct, and acceptable Manual," containing the most valuable part of a work which has been long regarded as of the highest authority, "combining the advantages of a Dictionary, an Index, and a Concordance."

We cordially recommend this neat epitome to the notice of all those of our readers who preside in schools, as well as to our Ministers and Students, who may now have for fourteen shillings all that is most interesting to them in a work that sells for three guineas.

We have great pleasure in adding, the paper and type are good, and if we may judge from the few articles we have carefully read, the reader will find that correctness which in such a book is always of the highest importance.

Academical Stenography, being a Simplified System of Shorthand, adapted to the Juvenile Capacity. By T. Williams. Whittaker, London. 12s.

THE period is not yet arrived, when some one system of Shorthand shall supersede a plurality of systems : and this circumstance may induce us to feel more strongly the advantages we derive from the common mode of writing, in

which all classes of the community adopt the *same* alphabet. But till a similar uniformity shall prevail with respect to Shorthand, scope must be afforded, and ought to be afforded to new adventurers; and on this principle we introduce Mr. Williams's book to our readers.

Being himself a "Preceptor of Youth," he has aimed to gain their attention by an amusing coloured-plate, in which Shorthand is called "recreative." Nor do we object to the combination of amusement with instruction: but we may be allowed to suggest, that artificial helps to the memory may sometimes fail in their object, and be an unwelcome incumbrance to a thinking mind. We see indeed no reason why a child should not be told that the printed C is like a half-moon, or that the letter O is like a hoop. But we recollect hearing of a little boy, who stuck fast at B, when his mother, as on former occasions, adverted to a BEE seen in the garden; and endeavoured to aid her son's memory by saying, "What's the name of that insect which flies about and stings people?" "WASP, mother!" replied the boy, exulting as much at his supposed success as if he had been the far-famed discoverer of the American Continent.

We are not, however, disposed to make any serious objections to Mr. Williams's system on this ground; and, as the worthy author has laudably exerted considerable ingenuity, with a view to produce a useful work, we think it right to introduce him among his numerous competitors; and this we do with the greater pleasure, on perceiving by the author's book, that he is friendly to Sacred Writ, and that he wishes to do good, and no harm, by his publication. We must, however, in this case, as well as in others of a similar nature, leave the public to their own responsibility as to what particular system of

Stenography they may ultimately honour with general patronage.

Proceedings of the Prayer-Book and Homily Society, during its Fourteenth Year (1825-1826.) Containing the Annual Sermon by the Rev. Charles S. Hawtrey, M.A. &c.

THE text is Job viii. 9-10. "For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: (for we are but of yesterday, and know nothing, because our days upon earth are a shadow:) shall not they teach thee, and tell thee, and utter words out of their heart?"

The Sermon contains a plain, warm, practical exhortation, strongly savouring of those evangelical doctrines which are found in the Articles, Homilies and Liturgy of the Church of England, and in which all Orthodox Dissenters agree.

We do not think so highly as Mr. Hawtrey does of the establishment, which he designates "our Apostolical Church:" but we heartily rejoice in all the good that is done there. Our readers will be gratified to learn, that "the operations of this Society, both at home and abroad, have already been extensive; but an increasing field of usefulness is still opening before them. At home they have circulated the Liturgy in Welsh and Irish, as well as in English; and, since the origin of the Institution, more than one hundred thousand Prayer-books, and nearly a million of Homilies have been issued, at cost or reduced prices, or gratuitously distributed in barracks, schools, hospitals, and prisons."

The Society has also printed part of our formularies in several of the *heathen* languages; and are preparing a translation of the Liturgy into *Hebrew*.

LITERARY RECORD.

New Publications.

1. *Pulpit Recollections; or Short Discourses on most interesting subjects in Christian Theology.* By the Rev. Samuel Neale, Minister of Aldersgate-street Chapel, London. Dedicated, by permission, to the Rev. W. B. Collyer, D.D. &c. Palmer. 1826. If these Sermons have been "eminently blessed," as the author assures us, they will, no doubt, be welcomed by many of those who heard them. We do not anticipate a very widely-extended circulation. When the writer shall be called to revise them for a second edition, we recommend it to him to leave out a great number of extracts from Dr. Watts's Hymns, which will reduce the size, and perhaps enlarge the sale of the volume.

The name of Dr. Collyer is a sufficient guarantee for the evangelical purity of the sentiments which pervade these Short Discourses. We shall be glad to learn that the sale of them has far outrun our calculations.

2. *Selections from the Works of John Owen, D.D. To which is prefixed a brief Sketch of his Life.* By the Rev. W. Wilson, D.D. &c. &c. Vol. i. 12mo. 1826. Holdsworth. Dr. Owen was one of the greatest men that ever adorned this country; and it would be difficult, perhaps, to determine whether he excelled most in doctrinal, practical, or experimental theology. If these "Selections" be in constant demand, we shall consider it one of the most favourable signs of the times in which we live.

3. *An Expostulatory Letter addressed to the Rev. T. Mears, A.M. Rector of All Saints, Southampton, on his refusal to bury an Infant; to which are appended, a Father's thoughts on the Death of his Child.* By Bourne Hall Draper. Price 6d. The mean, vexatious cruelty of a Clergyman, in refusing to read the burial service over an unbaptized infant, can only claim our pity. Mr. Draper has thought proper to bring him before the bar of the public; and this pamphlet, we are told, has excited considerable interest in the neighbourhood. It is written with spirit—but perhaps it is rather too personal. Was it worth while to publish it?

4. *Scripture Truths in Scripture Language.* Burton. Price 6d. pp. 37. This useful tract contains upwards of two-hun-

dred and seventy passages selected from the Scriptures, and arranged under twenty-six different heads. The design is to present, in an unobjectionable form, a brief outline of revealed religion, in relation chiefly to its doctrine and duties. The plan is excellent, and the execution respectable. It is, in all respects, well adapted for extensive circulation.

In the Press, &c.

A candid Statement of the Reasons which induce the Baptists to differ in opinion and practice from their Christian Brethren, by the late Rev. John Ryland, D.D. Second edition, with corrections and additions, partly from the author's own copy, in 1 vol. 12mo. Price 3s. 6d. boards.

Also Pastoral Memorials, by the same Author. Vol. II. Price to Subscribers 10s. each volume.

Nearly ready, in a neat Pocket Volume, 18mo. The Cabinet Lawyer; or, Popular Digest of the Laws of England; with a Dictionary of Law-Terms; Maxims, Acts of Parliament, and Judicial Antiquities. The many recent changes in the Laws and Statutes have been carefully incorporated into the present Work, up to the period of publication, so as to exhibit a condensed Summary of the whole Civil, Criminal, and Constitutional Law of England as now administered.

Mr. J. B. Williams of Shrewsbury is preparing for publication, in one volume, duodecimo, *Memoirs of the Life, Character and Writings of the Rev. Matthew Henry*, the well-known author of the *Exposition on the Bible*. As Mr. Williams is intending an entirely new Life, he will, in addition to such facts in Mr. Tong's account as are interesting, introduce much original matter, for which he has ample materials: but, being desirous of rendering the work as complete as may be, Mr. Williams will feel obliged if those who possess any of Mr. Henry's MSS., particularly *Diaries and Letters*, will allow him an opportunity of perusing them. If forwarded to Mr. Williams, by coach, they shall be carefully preserved and speedily returned, free of expence.

Shortly will be published, *The Authority of Jehovah vindicated; or, a Scriptural Plea for the Seventh-Day Weekly Sabbath*, as the only Sabbath ever given by God to Man, &c. &c. By J. B. Shenston.

OBITUARY.

MRS. HANNAH CAVE,

Wife of B. Cave of Birmingham.

THE faithful accounts of the life and death of pious persons, which have appeared in the Baptist Magazine, have no doubt done much good. Useful lives deserve to be known, as examples for imitation; especially to all whose situation is similar to those whom death has removed. Such is the object of an affectionate husband, in presenting an Obituary of his once dearest relative.

Mrs. H. Cave was born at Oadby, near Leicester, April 4, 1771. She, with two of her sisters, was early left an orphan, yet the Lord, in answer to the prayers of their mother, provided for them. A kind uncle, Mr. Clarke, took them to his own house, supported and educated them, and what was more important, successfully restrained them from vain amusements, and brought them up to habits of modesty, industry, and economy. They were accustomed to travel six miles to Arnsby, to attend the ministry of the Rev. Robert Hall, sen., and to one of his Discourses, under God, Mrs. Cave dated her conversion. He was preaching several sermons from Colos. iii. 2. "Set your affections on things above, not on things on the earth." The last of these he addressed to young people, which was useful to her when she was about eighteen years of age. After his death, she, with her sisters walked four miles to Leicester, to hear Mr. Carey, who baptized her eldest sister.

Mr. Cave and his family having removed to Birmingham, they were there visited with repeated bereavements. Their daughter Martha, not two years old, was the first taken from them: she died in March, 1814: and soon after this they were again tried in the affliction of their eldest daughter. When sixty miles from home, her mother sent her an affectionate and faithful letter,

which was blessed to her conversion. She was brought home, and in a few weeks died. This took place in June 1814; and in October 1821 consumption again visited this family, and took fast hold of another child. Mrs. Cave became her constant nurse day and night, and her conversation and prayers the Lord abundantly blessed to the salvation of her daughter. In a few months the sufferer died, rejoicing in the Lord Jesus; and regarding the piety of her departed child the mother was comforted, and never uttered one murmuring word. Asthma then, alas! invaded her own constitution: and soon after this death deprived these tried parents of their son Benjamin, a youth of considerable promise. His anxious mother resolved to take the charge of her consumptive boy. She pursued the same good plan as before with her daughters, of reading, and praying with him: and her pious labours were crowned with hopeful success. "He became unusually attentive," says Mr. Cave, "to our family worship, morning and evening, when he could scarcely come down stairs. He was also peculiarly patient under his great affliction. Though unable to lie down, or lean forward, or backward, he never complained." This last bereavement his dear mother felt exceedingly, but was grateful that her four deceased children were taken to glory.

Mrs. Cave was nearly forty years a disciple of our Lord Jesus Christ, and about thirty years a member of the Christian church.

Her last four years were increasingly trying, especially in the winter, by prevailing asthma. In September, 1824, she went a journey by herself of sixty miles, and came back revived. A new habitation was determined upon, and till December, she anticipated it with much pleasure. But in March following it pleased a sovereign God to dis-

appoint us all. Well, she is taken to a house not made with hands, eternal in the heaven. Our temporal loss is her eternal gain.

"The dying experience of my dear wife," says Mr. Cave, "was truly interesting. The physician recommending change of air, she went, in October, to our eldest son's house. But in a few weeks symptoms of dropsy appearing and increasing, in November she was obliged to be brought home. This was peculiarly solemn and affecting. On seeing us in tears, she said, 'Don't grieve: I am in good hands. I have seen the good land,' said she, in December (referring to the place of the new house), 'but I shall not enjoy it.' On one regretting the disappointment, she answered, with a smiling countenance, 'Well, heaven is better than that, however healthy and pleasant.' January, 1825, feeling the dropsy rapidly increasing, and no probability of her recovery, she set her house in order, gave some directions as to the future, and disposed of some things she possessed; expressing at the same time, her view of the littleness of the world, and shewing not the least reluctance at leaving it. Being asked how she felt respecting her children, she said, 'I am not distressed about them. I leave them in the hands of a kind Father, and a good God. I am leaning hard upon the Almighty Saviour, and hope in his mercy. If I am found in Jesus' hands, my soul can ne'er be lost.' In the course of her life she had many doubts and fears as to the safety of her state (though no one doubted of it but herself), but these diminished as she drew near her end. Once, indeed, in her last illness, she said, with tears, 'Sure I have not been deceiving myself these many years. O my Saviour, own me in that day for thine.' At another time, she said, to her husband very seriously, 'I feel a desire to depart: sure this is not deception. I am sure I have no cause to be tired of my life. To depart and be with Christ is far better. This I trust is my motive. I hope I am not deceived.' These pain-

ful hesitations did not last long, and vanished as death approached. She was enabled to say,

His love in times past forbids me to think,
He'll leave me at last in trouble to sink.

She not only displayed patience, but also gratitude in great affliction. "The Lord deals very mercifully with me," she said, "according to his loving kindness. What a mercy, I have no acute pain! I have yet many outward blessings. I am astonished, when I think on my past life, that I have done so little for my Saviour. If sorrow could enter heaven, I am sure I should have sorrow there." All her friends well knew this was not the language of a backslider, but of a humble disciple of Jesus Christ. She very much regretted her inability to attend the house of God, and especially the Lord's table. In this trial she was much comforted by March's *Sabbaths at Home*; founded on the 42d and 43d Psalms. "Read to me," she would say, "one of those beautiful Sabbath Hymns." At last she could read but little, and she confined herself to the New Testament, and John xvii. was her last chapter.

To her eldest son she said, "Strive to be eminent in religion, as well as in the world: take care of both soul and body." February, she appeared much worse; and one observed to her, "You are walking through deep waters." "I am, indeed," she replied; "my affliction is become very heavy; I should be thankful to be released: yet I would not turn a straw to hasten it." To her mourning children, she said, "Do not shed a tear when I am gone, but be thankful. I hope the greatness of my affliction will reconcile you to my death. If I had a whole world, what good would it do me now!

'Tis religion must supply,
Solid comfort when we die."

Tuesday, March 1, she appeared on the verge of heaven; she seemed dying most of the day. The next two days she seemed to revive. But on Thurs-

day night, no comfortable posture could she find: it was the restlessness of death. "This," she said, "is hard work, but it will be short." On Friday she seemed better: and on Saturday morning she thankfully said, "I have had a good night." An alteration soon took place for the worst. Her cough was gone, but her speech faltered, and her breathing was difficult. The hand of death was upon her. She herself was sensible that the time of her departure was nigh at hand. Turning to her kind attendant, she said, with a countenance pleasingly animated, "Mrs. M., I shall soon be in heaven." She then desired us all to be very still; then extended her hand, and by grasping ours, took a silent farewell; when she shut her eyes, and waited for the coming of her Lord, and on Saturday, March 5, 1825, she gently expired.

Her final experience, though happy, was not that of great joy; she had no extacy: but she had a steady, good hope through grace, and at last a lively hope of eternal life. The Lord sanctified her lingering affliction, to herself and her family; fitting them to resign their dearest relative to his disposal, and preparing her for a blessed immortality to his glory. In short, her pious conversation and prayers with her dying children, were blessed to be so many steps to her Father's house; the regular daily scripture reading and domestic prayer by her husband, together with her own private devotion, fed her soul in faith and hope by the way: and devout conversation, under divine influence, brought her within sight of her heavenly home. When her Lord appeared and bade her come up hither, she cheerfully obeyed, without a reluctant struggle or a groan. The mourning husband and children wish to adopt the words of a pious bereaved mourner: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Sabbath Evening, March 13, a Funeral Sermon was preached for her in Cannon-street Meeting, by the Rev. I. Birt, from 1 Thess. iv. 13. "I would not have you to be

ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." May this be the blessedness of all the relations, and of every reader, through Jesus Christ. Amen.

ALEXANDER SPARKHALL, ESQ.

DIED at his house in Plalstow, Essex, on Friday, August the 4th, in his 76th year, after a long affliction of more than thirteen years. He was a Deacon of the Baptist Church in Bow, from the year 1804. His piety was of a serious complexion, but not dull or gloomy. In his attendance on public worship he was remarkably exemplary: indeed a uniform consistency was the most striking feature of his character. There was no wild-fire about him, but there might be seen always a pure steady flame. His love to the church and its pastor appeared undiminished to the last. Many years ago he converted a hay-loft, on his premises, into a place of worship, where many of the villagers had an opportunity of hearing the Gospel, and some did not hear in vain. This led to the erection of a separate building, now occupied by an Independent Church, under the pastoral care of the Rev. Mr. Munro. His zeal to propagate Christian truth prompted him to take the lead in some exertions at East Ham, which though continued for a number of years, have not been so successful. His serene submission to the will of God, under extreme debility, was edifying to all around him. He was accustomed to say, "sanctified affliction is better than unsanctified health." Thus many of our illustrious ancestors, the Puritans thought: "better be preserved in brine, than rot in honey."

His death was eminently calm and gentle, and scarcely perceived by those who stood around him. "At length the weary wheels of life stood still." He has left a widow to lament the loss of a husband, with whom she had been happily united more than fifty years; but having got beyond her eightieth year, she will solace her mind with the

expectation that they will not be separated long.

He was buried on Saturday, August 12, in the burying-ground attached to the Baptist Meeting-House at Bow; and on the following morning, Dr. Newman, his pastor, publicly noticed his death, in a Funeral Sermon, from Neh. vii. 2. "He was a faithful man, and feared God above many."

REV. J. BURCHELL OF TETBURY.

DIED July 17, 1826, the venerable Mr. Joseph Burchell, of Tetbury, Gloucestershire, in the 57th year of his pastorate over the Baptist Church in that town, and in the 83d year of his age. The tenor of his course was unobtrusive, yet attractive and commanding, from his constant practical illustration of the Christian virtues, the amiableness of his temper, and the sanctity of his character.

GLEANINGS.

ACCOUNT OF THE MASSACRE OF THE PROTESTANTS AT PARIS, ON ST. BARTHOLOMEW'S DAY, AUGUST 24, 1572.



THE wood-cut above is a representation of the seal of Charles IX, king of France, attached to his warrant, for the execrable massacre of the Hugonots (Protestants), on St. Bartholomew's day, 1572. It first appeared in the *Literary Gazette*, the Editor of which work, Mr. Jerdan, kindly granted the loan of it, for the use of the Magazine. We take this opportunity of giving a brief account of the event to which it refers.

The introduction of Protestantism into France was the occasion of civil wars, violent, bloody, and long-continued. Many thousands fell on both sides, and the miseries of intestine contests were most extensively

felt. At length, after many negotiations, a peace was concluded, and the Protestants obtained a partial toleration. But Popery and toleration could only be susceptible of a forced alliance—the king and his nobles thirsted for the blood of the heretics—and it was resolved, by the adoption of most perfidious measures, to lull them into perfect security, that the murderous intentions of their enemies might be fully accomplished.

"The better to blind the jealous Hugonots" (we quote the statements of *Hume*), "and draw their leaders into the snare prepared for them, Charles offered his sister Margaret in marriage to the prince of

Navarre; and the admiral (Coligni), with all the considerable nobility of the party, had come to Paris, in order to assist at the celebration of these nuptials, which, it was hoped, would finally, if not compose the differences, at least appease the bloody animosity of the two religions. The queen of Navarre was poisoned by orders from the court; the admiral was dangerously wounded by an assassin: yet Charles, redoubling his dissimulation, was still able to retain the Hugonots in their security; till, on the evening of St. Bartholomew, a few days after the marriage, the signal was given for a general massacre of those religionists, and the king himself, in person, led the way to these assassinations. The hatred long entertained by the Parisians against the Protestants, made them second, without any preparation, the fury of the court; and persons of every condition, age, and sex, were involved in an undistinguished ruin. The admiral, his son-in-law, Tegnien, Soubize, Rochefoucault, Pardaillon, Piles, Lavardin, men who, during the late wars, had signalised themselves by the most heroic actions, were miserably butchered without resistance; the streets of Paris flowed with blood, and the people, more enraged than satiated with their cruelty, as if repining that death had saved the victims from further insult, exercised on their dead bodies all the rage of the most licentious brutality. About five hundred gentlemen and men of rank perished in this massacre, and near *ten thousand* of inferior condition. Orders were instantly dispatched to all the provinces, for a like general execution of the Protestants; and in Rouen, Lyons, and many other cities, the people emulated the fury of the capital." The number of the slain amounted, according to the best authorities, to *thirty thousand*.

"They were not slain," said the author of a discourse addressed to the Swiss Cantons, in reply to the notorious falsehoods, unwillingly advanced in justification of his Court, by Bellievre, ambassador from France—"They were not slain in open battle, but in the bosom of peace. They were not armed and arrayed for fight, but were naked and asleep, or in a suppliant posture, bent on their knees, petitioning for mercy from their assassins. They were not assembled in a body, but dispersed in their separate houses and places of residence. This was not done by order of justice, or by course of law; but by the rage and violence of a furious populace, let loose from restraint. Among the victims were many persons confined by sickness, or impotent from age; many honourable ladies and virtuous damsels of rank and family; many women with child; many youths entering

on life, and many helpless children; many holy and learned men, whose avocations excluded them from the profession of arms." One example may serve for a specimen of the diabolical cruelty manifested on this occasion. A soldier, having the child of a Hugonot in his arms, was proceeding with it towards the river. The infant, unaware of its danger, smiled in his face, and played with his beard. Instead of being diverted from his purpose by its caresses, the savage plunged his dagger into its body, and threw it, streaming with blood, into the Seine!!! Many similar facts might be adduced, but we will not harrow up the feelings of our readers by the recital.

In the guilt of this massacre the king was deeply implicated. From a window in his palace he beheld the horrid spectacle, called out to the murderers to spare no one, and himself fired on his innocent and defenceless subjects, employing one of his pages to load his fowling-piece for that purpose. He insulted the dead bodies of those whom but a few days before he had received with treacherous smiles, and permitted the assassins to boast in his presence of the number of Hugonots they had slain: one man, named Pezou, a butcher, said that he had killed a hundred and twenty, and thrown them into the river! Another affirmed that he had rescued thirty from the populace, whom he first compelled to abjure their religion, and then stabbed them with his own hand!! And the motto of this bloodthirsty king was "*Pietate et justitia*"—*with piety and justice*—piety and justice in murdering the innocent! Yes, according to the principles of Rome, it is pious, it is just, to kill a heretic!

So little shame was felt for this horrible deed, that very shortly afterwards gold and silver medals were struck, to commemorate it. When the news reached Rome, the Pope and Cardinals were so overjoyed that they went immediately in grand procession to the Church of St. Mark, to render solemn thanksgiving; a jubilee was proclaimed; and in the Bull issued for that purpose, His Holiness said, "*Our Lord God, who leadeth the hearts of kings and princes as he will, hath magnified his great mercy towards his church, by stirring up his dear son in Christ Jesus, Charles the Ninth, to avenge the injuries and outrages done to God and the Catholic Church by the heretics called Hugonots.*" He prayed "that grace and courage might be given to the most Christian king to pursue so *salutary and happy an enterprise.*" (Vide Thuani Hist. Lib. liii. Sect. I. Strype's Life of Archbishop Parker; folio. Appendix, p. 108.)

It was pretended that a conspiracy of the Hugonots had been detected, and that the massacre was a measure of self-defence.

Such was the statement which the French Ambassador was ordered to make at the English Court, and to present to Queen Elizabeth. He unwillingly obeyed his orders, for he declared that he was now ashamed to bear the name of Frenchman; and the reception he met with evinced the manner in which the treachery and cruelty of his master were regarded in England. "Nothing could be more awful and affecting than the solemnity of his audience. A melancholy sorrow sat on every face;

silence, as in the dead of night, reigned through all the chambers of the royal apartment; the courtiers and ladies, clad in deep mourning, were ranged on each side, and allowed him to pass, without affording him one salute or favourable look, till he was admitted to the Queen herself."

Our readers who are desirous of enquiring more fully into the subject will be materially aided by a most able article in the Edinburgh Review, No. 87, lately published.

INTELLIGENCE.

FOREIGN.

SOUTH AMERICA.

State of Education in Mexico.

Report of M. Rocafuerte, the Mexican Minister, at the Twenty-first Annual Meeting of the British and Foreign School Society.

The independence of South America, is the consequence of that growing spirit of modern civilization which, having crossed the Atlantic Ocean on the wings of trade, has penetrated into those remote countries, and liberated them from the Spanish yoke. What more gratifying picture can there be for a true and liberal Christian, than that which the new world now presents, overturning a bad system, and establishing a good one, without being attended with scenes of violence and cruelties. It may truly be said that the characteristic feature of the Mexican revolution, is that spirit of moderation and generosity, which the maxims of the Gospel recommend, and which are the best means of ascertaining true liberty. Our revolution, in its object, its means and end, is very different from that of France; among us, it is not an overthrow of all principles, it is a natural tendency to create a new order, it is a general combination to promote the happiness of a vast continent, it is a necessary transition from darkness to light, from superstition to christian morality. From the ruins of Greece and Italy, sprung some rays of light, which illuminating the darkness of the middle age, prepared the epoch of the discovery of the printing press, the mariner's compass, and the new world. From that time the constant progress of the arts and

sciences, has converted knowledge into power, and nations have been more or less opulent and happy in the ratio of their scientific attainments, of their industry, and above all, of their moral and religious principles, which form the solid basis of true freedom. To these effects of liberty, England owes her greatness, her happiness, and that very first rank which she holds in the catalogue of civilized nations. Spain, that beautiful country, worthy of a better fate, has been ruined by her ignorance and monkish superstition; she has only one advantage over the Turkish nation, and that is, that she lives under the glorious standard of the cross, and this standard I hope, will soon lead the valiant and heroic Greeks to victory, and thus enable them at length to spread christianity over the land of their tyrants.

Those lessons shall not be lost in South America; we are convinced that the foundation of our future and permanent prosperity rests on the moral improvements of the lower classes of society. It is not enough for a man to know how to read and write, and gain a livelihood; he must have religious habits, must know exactly his duties towards God and towards society; and no institution is so well calculated for obtaining that great object, as the British and Foreign School Society. What an admirable undertaking it is, to bestow the blessings of scriptural knowledge on all mankind, to unite all the nations of the globe, by the brotherly ties of science and religion. Ye noble promoters of this institution! be assured you have many warm friends in South America. The general anxiety of all true and enlightened patriots, is for education; the general cry all over our continent is, *give us education*. This is the rea-

son that the Lancasterian System has been immediately adopted in almost every part of South America.

Mr. Lancaster is now living at Caraccas, and promoting public instruction. In the territory of Colombia, the number of schools in that republic is as follows :

In the Province of Bogota, including 4 in the Capital, 15 ;—in the province of Antioquia, 2 ;—in Carthagena, 1 ;—in Santa Martha, 1 ;—in Panamá, 1 ;—in Guayaquil, 1.

In Mexico the first Lancasterian School was opened on the 22d of August 1822, and by one of those singular occurrences in revolutions, the halls of the inquisition, so inimical to this institution, were converted into a public school, into a nursery of free men, into a true temple of reason. Three hundred children are taught to read in this school according to this new system of education, a system which will lead to the moral perfection of the world, as the mariner's compass led to the geographical perfection of the Globe. This first school was called *Escuela del Sol*.

Some time afterwards the Government granted to the Lancasterian Association of Mexico the large and beautiful convent of Bethlehem, and a second school was formed there. This establishment is divided into three departments, and directed by two professors well acquainted with the system : one of them is a Frenchman, who went purposely for that object from Paris to Mexico.

The first department is calculated for six hundred and sixty children, they learn to read, write, and cypher ; they are also instructed in the political and religious catechism, orthography, arithmetic, and Spanish grammar ; the parents of the scholars who can pay, give a dollar every month, that is, two pounds ten shillings a year ; the children of the poor pay nothing.

The second department will contain four hundred scholars, who pay two dollars per month, or nearly five pounds a year ; it is a model or central school for forming teachers and good professors, and these are afterwards to be sent into the different provinces in order to fulfil the desire of our Government, which is, to place in every village throughout Mexico, a Lancasterian school, a printing press, and a chapel.

The third department will contain three hundred scholars, and these pay three dollars a month, or seven pounds a year. The object intended in this department, is to teach Latin, French, Mathematics, Geography, and Drawing, on the principles of the Lancasterian system. This trial has been made, but I am not sure whether it has answered or not.

In 1823 there were introduced into the

Lancasterian school of Mexico, the lessons used in your school in London, taken from the Bible, without note or comment. Some old priests opposed the introduction of these, stating that it was prohibited, to read extracts from the Bible without notes. The secretary of the Lancasterian Association, Mr. Gandra, a very enlightened clergyman, and distinguished for his virtue and his zeal in the cause of religion, supported the opposite opinion, and succeeded in establishing in the school, the use of these extracts. The consequence is, that our children are acquiring a taste for the perusal of the Scriptures, and they are hence learning to be virtuous, charitable, tolerant, and free. This moral education will promote the cause of religious toleration, and will effect that regeneration which our new political system requires. We cannot remain as we are ; we must go forward ; and as Mr. Canning (whose name is dear to all our hearts in South America) said in Parliament, " we must go forward, and keep pace with the growing spirit of the times, and the great change that has been wrought in the opinions of the world." This great change in the general opinion is, that nations can only be happy under the banners of liberal sentiments and true morality ; that in short the combination of political and religious freedom is as necessary for the moral happiness of mankind, as that combination of the two gases which form the atmospheric air which we breathe is to our physical existence. This vast plan of human improvement is the great object of your noble institution,—an institution which truly deserves the gratitude of the world, and the most cordial support of all who are influenced by the love of their country, and the principles of christianity.

HUNGARY.

Extracts from a letter written by one of the Agents of the Continental Society.

" It is necessary for me to state, that under the existing prohibitions no Austrian subject can be allowed to enter into any connection with a foreign society, of whatever nature it may be : no individual can receive any Scriptures from a society ; but the booksellers, are allowed, in the way of trade, to import Bibles from other booksellers in foreign countries.

Having given a sketch of the state of Protestantism in H—, and the various stratagems used to suppress it altogether, sometimes by persecution, and at others by Jesuitism, he remarks :—

" And but too well do these measures succeed ; so that I could not help express—

ing my anxiety and fear of the total dissolution of the Protestant Church in the course of another generation, humanly speaking, if things continue thus; and I found several supporters of my opinion amongst the older nobility, who had seen things in a better state. The law demanding, in mixed marriages, that if the father be a Catholic, and the mother a Protestant, then *all* the children to be educated Catholics; but if the father be Protestant and the mother Catholic, the sons follow the religion of the father and the daughters that of the mother; this is sufficiently iniquitous and detrimental to the Protestant Church, as it precludes a proportionate increase, and in a manner compels Protestants to intermarry with Catholics, for want of females of their own confession. But the evil does not stop here; part of the family being Catholic, brings the priest into the house, who invariably works upon the feelings of the mothers and daughters, by describing the imminent danger of their near relations—to be excluded from eternal salvation, if not members of the Roman Catholic Church, and paint hell so hot for heretics, that not seldom, the husband, in order to have peace and concord in his family, allows his sons to be educated as Catholics; and more frequently the priest refuses to complete the ceremony of marriage, until the heretical husband has signed a bond, that all the children, without exception, shall become Catholics.

The writer then goes on to show the insurmountable difficulties that are placed in the way of an individual, who seeing his error, is disposed to renounce the Romish Church, and observes,—

“That an individual must be very firm and well grounded in the Bible, and versed in the theological controversy, to oppose the subtlety and cunning of a Catholic priest, is a matter of course; but notwithstanding this, as it is always left to the option of the priest, whether he will give a certificate of examination or not, it is very rare that any one succeeds; and there are many instances that the six weekly examinations prescribed have been protracted to ten or twelve years! At one time it was alledged, when the legal period was nearly expired, that the individual had been having some intercourse with Protestants; at another the examiner was not satisfied with the answers received. This has another and greater evil in its train, which plunges many thousands of families into the greatest state of affliction and trouble, and produces scenes of such diabolical cruel persecution, as would scarcely be expected in the darkness of the middle ages, or in the annals of the Spanish Inquisition; and yet I can say, on my own observation,

that such do constantly occur: and at the moment I am writing this, *I know* that many hundred victims are lingering in dungeons, persecuted by the fanatical fury of the Roman Catholic clergy in Hungary. The fact is this: when the Emperor Joseph issued his rescript of tolerance, thousands of Protestants, who by persecution were obliged outwardly, till then, to profess themselves Catholics, now took off the mask, and were allowed to form parishes, and to appoint their own ministers. With many of these, it is likely that the original Catholics associated themselves and joined the Protestant Church, without subjecting themselves to the prescribed examination. But within the last few years, the priests, in order to vex and annoy the Protestants, have hit upon the plan of commencing a scrutiny, and tracing all those families whose ancestors have thus left the mother church, to compel the present generation to return to it; or at least, if this cannot be effected *en masse*, they endeavour to establish, that the mother of the third or fourth preceding generation, was Catholic, and the female descendants, either by chance or design, educated Protestants; and that therefore the daughters in these various families must profess the Catholic faith. The most unhappy results ensue from these measures. Many hundred children are torn from their parents, put into convents, and there compelled to abjure their faith. Those who are refractory are put into prison, and not unfrequently chained together as malefactors. Nay, I know one young woman, C—— L——, who, after having been dragged about some years to different prisons and convents, had at length her hand burned by the prior of a convent, in the presence of a whole conclave of priests, in consequence of her refusal to turn Catholic; and she was told at the time that the pain she then felt was not to be compared to the tortures she will feel in hell, where she is sure to go, if she persists in her heresy.

To show how the Church of Rome remits none of its vigilance in *augmenting*, as well as *keeping up*, the number of its members, in the same letter it is remarked:—

“The Primate of H—— has established a fund to which large sums are annually subscribed by all the bishops and clergy, to *convert Protestants*; in which they succeed to a considerable extent, and some thousands are thus gained annually. A soldier has a fixed rate of twenty-five francs, and many adventurers, when reduced to the last extremity of poverty, receive handsome gratuities on joining the Catholic Church. At P—— this occurs daily; servant maids and mechanics in Catholic families are continually bribed till they consent.

SOUTH OF FRANCE.

The following interesting statement, which is also taken from a letter written by one of the Agents of the Continental Society, shows that much may sometimes be done by ministers of the Gospel, in improving the *temporal* condition of those among whom they labour.

"I had last year observed, that in D—— they had not the custom of watering the meadows, and seeing them dry and covered with grasshoppers, I had said to the inhabitants, pointing to the river, 'You do with this water as you do with the living waters of grace; God sends you abundance, both of the one and of the other, and your meadows, like your hearts, languish for thirst.' This spring, the snow having failed, and the meadows being already very dry, I proposed to them, to open canals for watering; they told me, that there were some already, but want of order and union had put them out of use; that several proprietors, whose lands they crossed, had opposed the re-establishment of them, and that, in fine, being all in disorder through the ravines and avalanches, it was too great a work entirely to repair them; 'besides,' added one, 'when there will be any water, it will always be for the strongest and most vigilant, and the others will never have their share.' I began to remove this inconvenience by naming a Commissary for the distribution of the waters. I asked the proprietors interested, if they would be foolish enough to oppose the re-establishment of so necessary a work. They did not venture to object any thing, and by degrees, we saw them beginning to work at that part which crossed their demesnes. The difficulties then being removed, I gave them notice, that the next day we should set our hands to the work; and at the same time I went with a friend to inspect the ancient courses of the canal, and to see what could be done. Early next day I proceeded to collect the labourers, who had not been accustomed to go so early to work in any public matter. They immediately repaired to the tracks, hardly to be distinguished from the great channel, the most important in the place. 'There is work for ten days,' said some, 'for six,' said others. 'Not so much,' said I, and immediately dividing my men into detachments, with an overseer to each; I distributed to them a certain extent, giving to each the task I judged him capable of performing till ten o'clock, when they would go to breakfast. I worked myself, and made them bring mine to me. We continued the work: in some places we had to raise the

ditches eight feet high, in others, to excavate more than a toise across the rocky bed of three or four very rapid torrents. I had about forty men, divided in five or six companies. I went from one to another, directing every thing, and stirring them up to their labour, and at four o'clock in the afternoon, the water arrived at the meadow, amidst the cries of joy of all who were present, the oldest of whom had never seen this canal in use. The next day we conducted the water by smaller channels into all the meadows. This was the most delicate part of the business, as we had necessarily to cross the lands of many proprietors, which several of the inhabitants would not have suffered, but for my presence. On the following day, we dug in the same manner a long canal across the mountain to feed the three fountains of the village. We had to mine and blow up very hard rocks of granite, besides building very deep aqueducts. I had never before done any thing of the kind; but it was necessary for me to direct every thing with an air and assurance, as if I had been a skilful engineer.

"Profiting by the confidence which I acquired by this last enterprise, I persuaded them to receive a guard for the rural property, until now abandoned, especially the common land. These people, always at war with the Archbishop of E——, their lord and continual persecutor, were accustomed to independence, and preserved a very strong inclination to insubordination; so that not only the local authorities have little influence over them, but Buonaparte himself with all his rigour, was never able to force them to serve in his armies. Persuasion, however, has done more than force, and now, after a little murmuring, order is re-established, and every one finds himself very happy.

"At F——, as at Ban de la Roche, the potatoe is the principal food of the inhabitants; but they cultivate it so badly, that they need to cover the country to have enough. I had, from the first, conceived the project of altering this bad culture; but we know, that it is not easy to make country people go out of their usual track; and in spite of all I could say, I saw this spring, every body planting to the old and common custom; that is, without digging the earth deeper than six or eight inches, and placing them so near to each other, that it is impossible to dig them up during the summer. I should have vainly endeavoured to get them to listen to reason, and my shortest way was, for three or four days to go through the valley, from field to field, and take the tools out of the hands of the husbandmen, to plant some rows of them myself. It was a great thing, that they would suffer me to do this. They thought their lands lost on seeing me put the potatoes six or seven times

as far off from each other as they had been accustomed to do; and when I was gone away, they began again to plant them in the old method. Not being able to be there at the proper time, two or three only of the proprietors (the most truly Christian) followed my counsel in the summer cultivation. The result is so striking, that we may hope to overcome the prejudices of the rest, and that in another season they will gather in this valley double the quantity of potatoes in the same extent of ground. In Q——, where this plant comes with greater difficulty to perfection, on account of the frost of the summer, they also cultivate it very badly. I had planted some in my garden, and treated them in my own way. The peasants who laughed at me, were curious to see some pulled up; there were as many as seven shoots from the same plant. They begged me to teach them my method. In fine, to close this account of the temporal improvements that I have commenced in this interesting country, I should say, that after many exhortations, I prevailed on them to rebuild the house of our friends Besson in a comfortable way. They have also promised, that they will for the future be more cleanly in their habits, and more attentive to domestic comfort. This family, which alone furnishes *nine or ten Christians*, is the most interesting in the whole valley."

HAMBURG.

ON Sunday, July 16, 1826. The English reformed church in Hamburg was opened for divine service. On this long expected occasion, the Rev. Dr. Raffles preached to large congregations in the morning and evening, and owing to the Rev. Mr. Waterhouse of Dewsbury, being by domestic afflictions prevented from taking the part he had engaged, Mr. Matthews preached in the afternoon. A dedicatory address was delivered in the morning by Dr. Raffles, previously to his Sermon, which was founded on Ps. xliii. 4. The discourse in the afternoon was from 1 Chron. xvi. 29. In the evening from 1 Tim. i. 11. There were present a deputation from the Senate, other public officers of the state, some of the city clergymen, as well as a considerable number of British and other seamen in the Gallery, which contains 150 seats, and is set apart for their accommodation permanently. After the Services, Collections were made to the amount of £85. Under the same roof with the Chapel, is built a house for the minister: the ground was generously granted by the Senate of Hamburg. The Directors take this public opportunity of returning their most sincere and affectionate thanks to their many friends of various denominations of Christians in England and Scotland, for their liberal assistance to the building of this house of God.

DOMESTIC.

LANGUAGE INSTITUTION.

At the First Annual Meeting of the Language Institution in aid of the Propagation of Christianity, held at the Freemasons' Tavern, London, April 28 1826; Sir George T. Staunton, Bart., M.P. Vice-President in the Chair.

An abstract of the report of the committee having been read by Thomas Myers, Esq. it was, on the motion of Sir Robert H. Inglis, Bart., M.P. seconded by the Rev. William Dealtry,

Resolved unanimously,—That the report now read, be received and adopted, and printed under the direction of the committee; and that the following resolutions of the committee therein contained, be adopted as standing laws of the institution: viz.—

"That all missionaries, and missionary students, be admitted, gratuitously, to attend the lectures delivered at this institution, upon the recommendation of the Societies to which they respectively belong.

"That all clergymen, and other ministers and students for the ministry, be admitted to the lectures gratuitously."

On the motion of the Rev. Professor Lee, seconded by the Rev. George Burder,

Resolved unanimously,—That this meeting, impressed with a sense of the importance and extent of the objects embraced by the institution, feels the necessity of active exertion in its behalf, to obtain the co-operation of men of talent and learning, and to raise the funds necessary for its service.

The following extracts are taken from the report of the institution.—In the very commencement of their operations, gratuitous assistance was offered to the committee, in the most liberal manner, by two able oriental scholars, the Rev. Dr. Morrison and the Rev. Henry Townley, whose names it will be necessary to mention again hereafter. These two gentlemen offered to give each a course of lectures, Dr. Morrison in the Chinese, and Mr. Townley in the Bengalee language. Their offers were thankfully accepted by the committee, and the courses of lectures commenced early in December. They were previously announced by public advertisement.

The lectures were continued for the space of three months. Dr. Morrison, at the conclusion of his course, gives the following report of his labours:—

"I have now finished the three months' course of lectures in Chinese, which I en-

gaged to give in the rooms of your Institution; which, I have the pleasure of saying afforded the most comfortable accommodation to the students.

"Of seniors and juniors, there have been in all thirteen students. Four of these are devoted to the propagation of the gospel in the Indian Archipelago. Two will soon sail for Malacca, and the other two, Messrs. Wilkins and Dyer, will remain one or two years longer in England. They are competent to teach the principles of the Chinese language; the reading of the Chinese Scriptures; and to initiate those who may desire to peruse the ancient Chinese classics, the works of Confucius, &c.

Mr. Townley, in like manner, observes, that his lectures on the Bengalee had been attended by one student from the church Missionary Society, one from the London Missionary Society, one from the Baptist Missionary Society, and one other gentleman. Two of these have followed the whole course with perseverance and success. Mr. Townley, though the term for which his lectures were announced, is now expired, still continues to attend and give occasional assistance in the Bengalee language, as his own convenience, and that of the students, will admit.

Mr. Townley was kindly assisted in this course by the Rev. Mr. Pearson, a missionary lately returned from Chinsurah, in Bengal, whose services the committee would gratefully acknowledge.

Dr. Morrison, it will be observed, closes his report, above quoted, with a suggestion that two of his students, whom he names, might be found competent to continue the communication of instruction in Chinese after his own departure from this country. These students, being in connection with the London Missionary Society, application was made to the directors of that institution, and, with their kind permission, one of these gentlemen, Mr. Wilkins, still continues to offer assistance in this department. He has five pupils under instruction. In the same letter, a copy of which will be appended to this report, Dr. Morrison suggests moreover, the expediency of establishing a philological society in connexion with this Institution, which might meet at the same house, and have for its object the obtaining and diffusing of information relating to the languages and manners of heathen countries, with a view to their evangelization. The committee have pledged themselves to keep this object in view as far as circumstances will admit.

At the commencement of the Institution, another most valuable offer of service had also been made to the committee, on the part of a gentleman connected with the Honourable East India Company's college

at Haileybury, Mr. Johnson. This gentleman has not failed to carry his proposals into execution; and since the beginning of February he has given his gratuitous attendance as often as official engagements would permit. He is attended by four students, engaged in the study of the Sanscrit language, and three engaged in the Arabic. The committee feel peculiar satisfaction in recording the zeal and activity of this very able assistant.

To encourage and assist in the preparation of elementary works, adapted to facilitate the acquisition of languages, has appeared, as before remarked, a measure eminently calculated to promote the objects of the Institution. In furtherance of this design, the committee have made some grants of paper and writing materials, but they have not hitherto been able to take any other measures in the prosecution of this part of their plan. One of these grants was made to the Rev. Mr. Reeves, a missionary returned from Bellary, who proposes to prepare some elementary works on the Canarese and other dialects of the south of India. Mr. Townley has also been requested to confer with the Rev. William Ellis, a missionary lately returned from the Sandwich and South Sea Islands, to ascertain the practicability of preparing some work of the same sort on the languages of those islands.

The efficient assistance rendered to the institution by Dr. Morrison has already been described. It remains to notice one more important act of liberality on his part. He has deposited in the house of the Institution his very extensive and valuable Chinese library, together with an interesting and unique collection of curiosities, consisting of articles used in dress and domestic life, by the inhabitants of China. The committee invite their friends to a view of this collection.

Dr. Morrison, indeed, and Mr. Townley, may well be considered as the authors and founders of the Institution itself. And your committee refer to their names and sanction with peculiar pleasure, because they are men of practical experience in that work which it is our object to assist and promote. They themselves have seen and felt the need of such an Institution as ours, and their authority may well be appealed to against those who would question its utility. It has been urged, that knowledge of a language can only be acquired, to any purpose, by intercourse with the inhabitants in the country where it is spoken. It is admitted, indeed, that without such intercourse it is not to be expected that men should acquire the power of speaking or preaching intelligibly in a foreign tongue. But is it not an immense advantage,—is it not almost

an indispensable preparation, that they should acquire previously some knowledge of the rudiments of the language, before they present themselves at once in the very midst of the people who speak it?

We learn with regret that the funds of this valuable Institution are very low. We readily give insertion to the following letter of the Secretaries, and hope the appeal thus made to the public will be very effective.

To the Editor of the Baptist Magazine.

Language Institution, 27, Bartlett's Buildings, 16th September 1826.

SIR,

WE trust that you will permit us to lay before you, the subjoined view of the present state of the funds of the Language Institution, and earnestly to request your exertions, whether personal or among your friends, on its behalf. We cannot but hope, that a society established with the consent and co-operation of the secretaries of the great Missionary Institutions of this country, and from which they have already, in its first year, derived much assistance, will not be suffered to fall to the ground, or become almost inefficient, merely from the want of funds. We have the honour to be, Sir, with much respect, your faithful and obedient servants

T. P. Platt } Secretaries.
W. Walford }

	£	s.	d.
Cash in the hands of the Treasurer and sundry Bankers...	10	10	0
Donation yet unpaid.....	20	0	0
Subscriptions expected to be received in September about	5	5	0
	35	15	0
	£	s.	d.
Due at Michaelmas next for Rent, Taxes, and Salary to Assistant Secretary.....	77	17	6
Due for repairs and fitting up of the House of the Institution (1825)	75	0	0
Due to the printer.....	29	15	0
	182	12	6

It will be observed that the items of expenditure here given, especially the first and largest, consist only of current expences, without the payment of which the Institution must cease to exist. Nothing is allowed

for the remuneration of lecturers, the preparation of elementary works, and the execution of those purposes for which the Institution was formed.

Subscriptions for the widow and children of the late Rev. P. M'Farlane of Trowbridge.

THE late Rev. P. M'Farlane of Trowbridge (a memoir of whose life will shortly appear in the Magazine), has left a widow and seven children in very necessitous circumstances. At a meeting of ministers and friends, held on the day of his funeral, it was determined that personal application should be made to benevolent individuals in the neighbouring towns, and letters written to the friends of the deceased, who lived at a distance, to request their aid in furtherance of this affecting case.—It was also determined that a committee should be appointed to take the charge of all the subscriptions which might be obtained, and to employ the money received in the best manner for the benefit of the widow and children. These resolutions have been carried into effect; the following subscriptions have been received, and the gentlemen whose names appear below have accepted the charge and have acted as trustees for the purpose already stated:—

Trowbridge, Church and Friends at Bethesda.....	67	7	0
Church and Friends at Back Street, by Rev. W. Walton	64	15	6
Collected by the Rev. B. Kent and Rev. W. Walton....	40	14	0
Devizes, by Rev. W.H. Murch..	54	7	0
Reading, by Rev. J. H. Hinton..	14	14	0
Frome, by Rev. W. H. Murch..	31	2	0
Bath, by Rev. W. H. Murch and James Evill, Esq.....	34	15	0
Newbury, by Rev. T. Welsh....	20	3	6
Do. S. Bevan Esq. by Rev. T. Welsh.....	5	0	0
Sheffield, by Rev. C. Larom....	10	0	0
Bristol, by Rev. B. Kent and Rev. W. H. Murch.....	74	8	6
Ashford, by Rev. J. Jackson....	5	0	0
Bradford, by Rev. D. Fleming and Rev. J. Rodway.....	19	2	6
Bridgenorth, by Rev. J. Shovel-ler.....	5	1	0
Westbury, by Rev. T. Gough..	30	0	0
J. B. Wilson Esq. by Rev. W. Walton.....	5	0	0
Rev. H. and Mrs. Page, Worcester.....	5	0	0
Rev. J. Lister, Liverpool.....	1	0	0
Rev. R. Edminson, Bratton....	1	0	0
Rev. J. Rodway, Bradford.....	1	0	0
Widows Fund, London.....	10	0	0
Baptist Magazine.....	5	0	0

Trustees for the management of the monies received :—

Rev. B. Kent	Trowbridge
Rev. W. Walton	ditto
Mr. J. Stancomb	ditto
Mr. Peter Anstie	ditto
Mr. J. S. Dunn	ditto
Mr. S. B. Cliff	ditto

It is necessary to remark, that the whole of the property left by Mr. M^r Farlane at his death, including the interest of £300 bequeathed for the benefit of his children, will not produce at 5 per cent. interest, so much as £30 per annum, exclusive of a claim on the Western Widows' fund, which in addition to the amount of subscriptions at present received will not (it is presumed) be deemed sufficient to provide comfortable support for the widow and seven children, the youngest of whom are twins, and were born only three days before their father's death, and the eldest, a son 14 years of age.—Further benevolent assistance is therefore earnestly requested, which may be transmitted to Rev. John Dyer and Rev. J. Hargreaves, London; Rev. J. Edwards, Watford; Rev. Dr. Steadman, Bradford, Yorkshire; Rev. George Barclay, Irvine, Scotland; Rev. Samuel Saunders, Liverpool; Rev. John Shoveller, Penzance; or to either of the trustees, Trowbridge.

ORDINATIONS, &c.

ELLAND YORKSHIRE.

July 12th 1826. Mr. J. Lunn was ordained to the pastoral office over the Baptist Church, Elland, Yorkshire. Mr. Mellor, of Rasworth, introduced the service. Mr. Thompson, of Halifax, delivered a discourse on "dissent and the constitution of a christian church;" proposed the usual questions, and received the confession of faith. Dr. Steadman offered the ordination prayer. Mr. Hyde of Salendine Nook (Mr. Lunn's pastor) gave the charge. Dr. Steadman addressed the church. The services were numerous attended, and excited considerable interest.

HALIFAX, YORKSHIRE.

August 3d 1826. The Rev. C. Thompson, late of Bradford Academy, was ordained pastor of the Baptist Church, Halifax, Yorkshire. Rev. J. Cockin of Halifax (Independent) introduced the services by reading and prayer. Rev. J. Jackson of Hebden Bridge delivered a discourse on dissent and received the confession of faith. Rev. Dr. Steadman offered the ordination prayer, and gave the charge from 2 Cor. iv. 5. Rev. M. Saunders of Howarth, closed the morning service by prayer. Afternoon Rev. Mr. Hawkins, of Harley (Independent) read and prayed. Rev. I. Mann, A. M. of Shipley delivered a discourse on the office of

deacons, 1 Tim. iii. 8—10. Rev. B. Godwin of Bradford, addressed the church, from Phil. ii. 14—16. Rev. Mr. Pritchard (Independent) closed by prayer. Evening, assembled at Zion Chapel. Rev. Mr. Atkinson, of Halifax (Methodist) read and prayed. Rev. J. Birt, of Manchester, preached from Col. i. 19. Rev. C. Thompson closed the services of the day by prayer. Appropriate hymns were given out by other ministers. Each service was numerous and respectably attended, and the congregations seemed deeply impressed by the interesting and solemn engagements of the day.

KEIGHLEY.

August 15th 1826. Mr. Abraham Nichols, late of Bradford Academy, was ordained pastor of the Baptist Church at Keighley, Yorkshire. The services commenced at 10 o'clock in the morning, when the Rev. Jonas Foster, of Farceley, read the Scriptures and prayed; Rev. Isaac Mann, A. M. of Shipley, described the nature of a gospel church, asked the usual questions, and received Mr. Nichols's confession of faith; Rev. Samuel Hughes of Rowden offered up the ordination prayer, accompanied with imposition of hands; Dr. Steadman of Bradford, delivered the charge from 2 Sam. xix. 12; and Rev. J. Scarlett Gildersome, concluded the morning service by prayer. At five in the afternoon the congregation assembled, when the Rev. P. Scott, of Colne read and prayed; Rev. B. Godwin of Bradford, addressed the church from 1 Thess. v. 12 & 13. and Rev. W. Saunders of Howarth, concluded by prayer.

NOTICES.

The next Meeting of the Baptist Home Missionary Society for Wilts and East Somerset, will be holden at Badcox Lane, Frome, on Wednesday the 11th October: Mr. Rodway of Bradford, to preach in the Morning.

The new Baptist Meeting recently erected at Tottenham will be opened on Wednesday the fourth inst., when three Sermons will be preached: that in the morning by the Rev. S. Saunders of Liverpool (late of Frome): that in the afternoon by the Rev. Joseph Fletcher, A. M. of Stepney: and that in the evening by the Rev. T. C. Edmunds A. M. of Cambridge. Services to commence at eleven, three, and a quarter after six.

The Rev. T. C. Mileham, who had been compelled by ill health to relinquish the pastoral office at Portsea, is so far recovered as to be able to undertake to preach Sabbath Morning and Evening for the next three months at Shacklewell Chapel, Stoke Newington. Mr. Bisset, the pastor of the church, will preach every Lord's-day afternoon.

MONTHLY REGISTER.

FOREIGN.

TREATIES of Navigation and Commerce have been concluded between *Denmark* and the *United States*, and between *France* and the *Brazils*.

The coronation of the Emperor of *Russia* took place at Moscow, September 3. Among the ceremonies performed on that occasion was the following: the Bishop of Novogorod anointed his Imperial Majesty with the holy chrism, on the forehead, eyebrows, nostrils, lips, ears, and breast—saying, as he did it, “*impressio doni Spiritus Sancti*”—“*The mark of the gift of the Holy Spirit.*” Can we acquit the Bishop of the charge of *profanity*? His Majesty was extremely liberal on his coronation-day: promotions and presents were scattered about with imperial profusion: he is even said to have given away one hundred and twenty thousand peasants—belonging, we suppose, to *estates* which he presented to his favourites. There is slavery, it seems, in *Europe* as well as in the *West Indies*.

We are sorry to learn that there is some apprehension of a war between *Russia* and *Persia*.

A circular has been issued by the *Austrian* Government, respecting slaves, declaring that every slave becomes free the moment he touches the *Austrian* soil, or even an *Austrian* ship. This refers to the unfortunate Greeks, deprived of liberty by their Turkish oppressors, and is intended to prevent *Austrian* Captains from assisting the abominable traffic, by hiring their ships as transports to the Mahometan barbarians:—a praiseworthy regulation—only it ought to have been published long ago.

The King of Spain has issued a Decree, assuring his “*Vassals*” of his protection, and that he will make no alterations in the legal form of government. He might have spared himself the trouble of saying this: for no one will accuse Ferdinand VII. of the love of in-

novation! Our readers will be grieved to hear that the horrors of the Inquisition are beginning to be felt again in Spain; a poor man was put to death, a short time since, at Valencia, for imputed heresy. We have not been able to ascertain the error with which he was charged.

Portugal has been disturbed by plots and tumults, encouraged, it is affirmed, by the Spanish Government, out of hostility to the new Charter. Happily, they have been unsuccessful.

There is but little doing, we fear, in *Greece*.

We rejoice to announce the termination of hostilities in *Burmah*. The treaty of peace was ratified Feb. 24.

It is with deep regret that we inform our readers of the death of Dr. Heber, the amiable and much respected Bishop of Calcutta. The event took place at Trichinopoly, April 3. His Lordship had preached twice the day before, and had visited a congregation of native Christians on the morning of his death. His loss will be severely felt.

DOMESTIC.

Trade, we hope, is gradually reviving, though much distress still exists.

An order in council was published, Sept. 1, permitting the importation of oats, oatmeal, rye, pease and beans, on giving bond for the payment of such duties as Parliament shall think fit to levy. An apprehended scarcity in the crops is the reason alleged for the adoption of this measure.

The new parliament is summoned to meet November 14.

The Rev. Joseph Woulff, agent of the London Society for Promoting Christianity among the Jews, and the Rev. R.T.P. Pope, of Dublin, have challenged the Roman Catholics to a public discussion of the points of difference between them and Protestants. It is expected that a meeting for that purpose will be shortly held in Dublin.

IRISH CHRONICLE,

OCTOBER, 1826.

THE correspondence of the Irish Readers, which makes up the Chronicle for the month, will not only shew the friends of the Society that suitable and competent agents are employed at a small annual sum, but that their labours appear to be attended with considerable success. So true is it in regard to countries obscured by superstition, or to minds darkened by depravity — “*The entrance of thy word giveth light.*”

From Mr. William Moore.

Sligo, August 11, 1826.

REV. SIR,

THIS journal is perhaps one of the most extraordinary I have written. It chiefly relates to the agitated state into which the jubilee has thrown the minds of the people in general: it is now over. I find, in getting into conversation with many of the deluded, that they cannot account why, or for what reason, they have been put to so much toil and trouble. Some will assign one reason — others, another. These most miserable Papists, I am persuaded, would be the most humble, obedient, loving, and grateful people existing, were it not for the priests.

About the time I sent my last journal, I was detained about three weeks in the parish of Boyle, by Mr. and Mrs. E. Every evening during that time, the neighbouring Protestants and Papists used to assemble to hear the English, and Irish; and though I could not avoid on some occasions touching Popery to the quick, I did not see a frown in any of their countenances. — Mrs. E. used to lead me some days a range of two miles, from village to village, entering into the houses, and reading and conversing with them freely — though they were strictly charged and commanded, on pain of excommunication, not to hear the Testament read. I declare we did not leave a house where they did not express the greatest thanks; and said, that, let the consequence be what it would, they would hear. — Capt. R. another day had Mr. E.'s labourers, and a number of all descriptions, assembled in a school-house to read and explain, 1 Tim. iv. and 2 Thess. ii. He did the business fearlessly and clearly. Though the most of them understood English, I well knew, they never having heard the like before, did not understand a sentence of what he was about. —

When all was over, I told them I knew they did not understand him, but I would bring the Irish Testament next day, and read in Irish the same passages; and they said that was what they wanted. I did so; and the astonishment it caused was surprising: I gave them the rise, marks, and signs of Antichrist, and appealed to them and contrasted it with the Christian doctrine, shewed the awful state they were in. They agreed they were kept in ignorance, and would not be so for the future. But of all that has yet appeared, the following is the most singular: John O'Brien and I were walking a short distance above Boyle; when, I hope providentially, a shower of rain came on: we went into a Papist's house; he took his Irish testament and read; I took the book and John explained: the woman of the house was spinning; she set by her wheel discreetly, and paid great attention; and whilst I was shewing the fulness and the freeness of the Gospel plan of salvation, the tears ran down her cheeks. She said, they in that parish were in a most miserable state, that the Priest did not understand a word of Irish; so that he was useless to a great part of the congregation. I told her when the priest spoke Latin it was the same to them. She said it was true, and that the present Priest was more favourable than other Priests; that he only laid fifteen days' penance on them; when other Priests laid thirty days. They had only to go to the chapel, or any consecrated ground, and repeat thirty rounds each day; that this year there came an angel with a letter written in heaven, and laid it on the Pope's breast on the quilt: that the purport of the letter was, that during the jubilee they were neither to pray to God, Jesus, nor the Virgin Mary, or any other being, during the fifteen days; the prayers were to be offered only to the Pope and the Angel that brought the letter; that then they were as

free from all sins as the angels in heaven.—This is an account of the jubilee that I have not heard of before, shocked me when I heard it, as it must the reader. However, we made the best use of the doctrine as the Lord enabled us, and so far had the desired effect, that there was not a dissenting voice amongst the hearers—every one bringing one charge or another against the priests. But, what is most remarkable, the woman before she heard what we told her that day, something occurred to her mind that all that was imposed on her was nonsense, and she took such an aversion to the further performance that her conscience checked her, and she would perform no more. A man present spoke out, and I never heard any man speak more rationally. He reasoned so clearly, that he left us not a word to say. He said it was evident that any man that could make up sufficient money, no matter how acquired, to get his son priested, his object was not the souls of *men*, but only to make out a livelihood for himself. Yet, notwithstanding all the engines of Satan are at work—the light is breaking forth, and their deeds more manifestly appearing. Last week there came two men to me; they live 20 miles distant from each other—the one 10 miles east of my place, the other 10 west: one lifted up his eyes to heaven and called God to witness that the salvation of his soul was his only object, which, in the profession he was bred in, he was doubtful of. The Lord willing, in my next I will send a further account.

Yours, most affectionately,

WM. MOORE.

From an Irish Reader.

REV. SIR,

I AM glad to inform you, that I find divine grace to be subduing the natural dispositions of many in my neighbourhood, since my last letter to you, and bringing some to serious reflections on their past folly and ignorance. Indeed, Sir, the word of God has full course among the people, and truly every candid believer of its divine contents, cannot only hope, but believe, that that word which was written by the finger of divine inspiration, cannot but have its desired effect in enlightening the understanding, destroying natural corruption, and bringing every thought in subjection to the Gospel of Truth, for the word of God sent by him cannot return unto him void; it consequently accomplishes that good thing whereunto God hath sent it. I am in full possession of knowing the state of my neighbours' spiritual concerns. I converse with them, and when I find any of them bereaved of prejudice, and room left for amendment, I take particular care to embrace the opportunity of conveying such instructions as my weak capacity allows, to their benighted

souls, respecting the righteousness of the Saviour. I never witnessed such thirsting after divine and scriptural knowledge among the people, as I do in these times; and no wonder, for since the discussion in the chapel of Easkey, no Priest here has opened his lips against the Bible nor its readers, which, I believe, causes people of every denomination to read their Bibles and Testaments.—Indeed, Rev. Sir, many of the poor, deluded, and long-neglected Papists in my neighbourhood, who some time ago would think it blasphemy to hear me read a chapter in the Bible, not only hear willingly, but join me in belief, that there is no man under heaven accepted with God, but by the name of the Lord Jesus Christ.—A family of the name of S. in my neighbourhood, who, along with all their forefathers, were most bigoted and superstitious Papists, are at present a wonder and admiration to all who know them; two brothers, in particular, are zealous and very intelligent: one of them a few days since being asked by a neighbour of his why he did not go to Mass, to hear the word of God? S. replied, I have the word of God always in my house, and that word convinces me that I should not go to Mass to seek salvation, for it tells me that, by one sacrifice, Christ Jesus for ever sanctified, and justified, and perfected those who truly believe the testimony the word of God gives of him; and, added he, if I go to Mass, I only see repeated sacrifices offered up every Sabbath-day for not only my sins, but the sins of my ancestors, who are already in eternity. This is all falsehood: and if the Pope, Bishop, Priest, Minister, or even an Angel from heaven, came to tell me, for my salvation, any thing contrary to what was preached by Christ and his Apostles, my Bible tells me not to believe him, and adds, lest I should be partaker of his evil deeds, even not to bid him God speed, &c. Another brother of the same family, married a Catholic woman some time ago, and after his marriage she got alarmed at his having a Bible and being so attached to the reading of it: she seriously told him that she considered it pernicious to her religion, and dangerous for her to live with a man who was so much attached to that book condemned by the Priest. He endeavoured as much as possible to convince her of her error, but all in vain. She for some days got worse and worse, continually raging against her husband for having a Bible; but the result was, that she parted with him, and vehemently swore, she never would return to him until he would part with his Bible, and turn it totally out of doors. She made her word good: she left him; so that when the account of this separation between man and wife circulated, many came to S. requesting

he would yield to the desires of his wife, and take her back again. The Priest of the parish was among the rest. But S. was not to be imposed on: his answer to all was—I don't hinder my wife to come back, and live with me; I have a tender love and regard for her, as is my duty; but to deny Christ for her sake, or the persuasion of others, I will not; for I am convinced, if I deny God's word, I will deny himself—even him who said, if I don't forsake father and mother, wife and children, houses and lands, for his sake, when required, I am not worthy of his kingdom. For the word of God came fortunately into my hands, and I will not throw it away, and I am not ashamed of its contents, which is the power of God unto salvation to all that believe. So, if the unbelieving depart, let them depart, &c. This man is a constant reader of the Scriptures, and growing in the divine life. Another man who had been a strict Papist, of the name of D. but for some time back reformed, is not only doing all the good he can for the souls of others, in pointing their attention to the Saviour, but is writing a great deal shewing the absurdity of the doctrine of Popery, for the benefit of his perishing neighbours.—Many more interesting things of a similar nature I could insert, but for being too tedious: the Lord is working for his own glory: it is marvellous in our eyes; and there is every appearance of the downfall of that pretended fabric of infallibility. So that I hope, shortly, falsehood in this neighbourhood will be destroyed and wholly abolished. I am mostly every evening called out of my house, sometimes by Papists, to read, where they stop from their labours; but in particular by a man, who was lately a nominal Protestant, but now both he and his wife are truly serious and enlightened.

From an Irish Reader.

REV. SIR,

I TOOK a tour through the barony of Liney, paying the masters and reading the word of God, where I got an opportunity. The day I passed through the parish of Mullinabreena, it was told me for truth, that there were ten persons anointed in prospect of their dying, through the prescribed fasting and the performing of stations, striving to do the required penance of the jubilee. One of the men that was in the house, said, I think there will be nearly as many more before this time to-morrow; for, said he, I saw a woman this day in the chapel, and she was not able to finish her stations from the reduced state she was in. But the clergy tell us, that if we die doing this holy work, there is no doubt of our salvation. Then I began to read and speak to them from the

word of God, and shewed them that if they die ignorant of the atonement made by Christ for sinners, where he is they never would go. I read the following passages to prove it:—"He that believeth in the Son hath everlasting life, but he that believeth not the Son shall not see life," &c. I also read the following passages, to shew them that Christ did not leave a heavy burthen on his own people:—"Come unto me all ye that are weary and heavy laden, and I will give you rest; for my yoke is easy and my burthen is light." So that they paid great attention, and seemed very well pleased with what I read and spoke to them. One of our schoolmasters, R. B. gave me the following account of a young girl that died in his neighbourhood a few days ago, unto whom he paid a visit two days before her death.—He asked her how did she expect to be saved? She answered, "Thanks be to God, it is not by purgatory, or by the intercession of saints, but by true faith in Christ, I expect to go to heaven." He began to read for her the most suitable passages of Scripture he thought fit to direct her attention to, and while he was reading, she had her hands lifted up thanking God. The following day she begged me to bring her the Minister, but her people would not allow it; and no sooner than they found her speechless, they sent for the Priest and got her anointed; but I trust she was anointed before the Priest did this, by the Holy Spirit of promise.—P. S. and I form a reading meeting, which I trust will be attended with a blessing.

To Rev. S. Davis, from a Scripture Reader.

Cloumel, July 27, 1826.

REV. SIR,

AFTER writing to you on the 26th of last month, I went to Woodruff, and read to some persons there (both Protestants and Romans), and conversed with them on religious matters, and I met many others in that neighbourhood, who would not hearken or speak to me except in ridicule, for renouncing my original profession, particularly my former friends. I afterwards went to Meaginstown, and gave some tracts to a Protestant family there, for which they were very thankful. I afterwards went to the neighbourhood of Killenaul, and visited a Protestant of that neighbourhood (who is a farmer), and gave him and his family some tracts, which they received very gladly, and read very sincerely; and at my departure, they asked me to come to their house, and stop with them whenever I would come that way. I went from thence to Ballinastick, and visited the young man near New Birmingham, who is learning to read the Irish Testament. I examined him in many parts

of the Testament, and found that he was able to read it very well. I read the 3d chapter of John, the 3d chapter of Romans, and the 2d chapter of Ephesians, to two Catholics in Ballinastick, who heard me very attentively. I afterwards went to Lisnamrack, and remained there for a good many days, where I had an opportunity of reading to many Romans, and conversing with them. I afterwards went to Rughnaghmore, and read in Irish in the house where you generally preach, and a woman who came in said it was good Irish, and that they were good words I read. I afterwards went to Kilmana, and read to some persons on my way. I entered into a Protestant's house in the parish of Finner, and after some conversation, the mistress of the house said she would rather join any Christian denomination than the Baptists. I asked her what were her objections to them? First, said she, I am told they do not believe in the Lord Jesus Christ. I told her that they did; and made her sensible that she had been misinformed; and that there was no difference between them and Christians of other denominations, as far as I knew, but their way of baptizing, which they administer by immersion, or going into water. I declare, said she, I think that is the right way of baptising; for our Saviour, and John the Baptist, and many others, were baptized in the very same way. I gave her some tracts; and to another family that lives near her: they all read them very seriously, and were very thankful to me. I read many chapters of the Bible to a Roman man, in the neighbourhood of New Birmingham (with whom I remained a few days), and reasoned with him about many points of religious doctrines: he believes the Bible to be the word of God, and that it is very wrong to keep the people in ignorance of what is able to teach them their duty to God and man. I read to many others in that neighbourhood, and on my way to this town.

From an Irish Reader.

Coolang, Aug. 6, 1826.

REV SIR,

AT present I have to state to you, that a part of the last month my time was pleasingly occupied in visiting some of the schools, which I found in general well attended, and in a pretty prosperous state. In my lodgings at Kilnumery, I have had a favourable opportunity of speaking from, and reading portions of, the Holy Scriptures, to a number of Roman Catholics and others, of whom was Mr. J—and son: they hearkened attentively; and next morning, some of them came to talk on the same subject. Priest Skelly, who lives in the very next house to our school in this place, gives no opposition whatever, neither

does he debar the adult and aged people from reading the word of life.

In Carny, I also read to Mrs. Glynn and others; she heard with much carefulness:—her son, one of our teachers, I trust has profited by reading the sacred volume.

In Logawarry, where Mr. Gallagher formerly taught one of our Society Schools, I called into a house, and to my great satisfaction I found a number there assembled, all Roman Catholics, except one Protestant: they had three Irish Testaments, in which they were reading, and frequently comparing them with the English translation. They invited me to a part of their exercise, which I freely accepted, while we read three chapters in different parts, and as we were taught, compared spiritual things with spiritual.—I dwelt chiefly on the doctrines of justification by faith, in the righteousness and all-sufficient atoning blood of the holy child Jesus.

On my return from divine service, on last Lord's day, some of my fellow hearers began to talk of that day's discourse, which was delivered from Philippians iv. 4. Their various opinions of the cause of rejoicing induced me to take a part in the conversation, and shew them from the preceding chapter, that Holy One, and his righteousness alone, in which the Apostle did rejoice; and that after enumerating all his previous privileges and attainments, he at once excluded them, counting them only as dung, in comparison to the knowledge of Christ Jesus, and having an interest in him. They listened with much attention while I read to them these portions, coincided with the apostolic teaching, and seemed to be much satisfied.

Collected by Rev. Moses Fisher at Leeds, Rochdale, and Bolton.....	29 10 6
Received from Rev. Mr. Thompson, Fekenham.....	3 6 8
Tewksbury, Ladies Association, Miss Jones.....	7 3 0
From Miss E. Davey, Norwich, by Rev. G. Gibbs.....	8 0 0

Erratum: The sum £3 14s. 11d. in the last Chronicle was said to have been collected by the Rev. J. Shoveller at *Bridge-north*; it should have been *Bewdley*.

Donations received by Mr. Burls, Treasurer, 56, Lothbury; Mr. Ivimey, 7, Heathcote-street, Mecklenburgh-square, and Mr. Pritchard, Thornhaugh-street.

MISSIONARY HERALD.

BAPTIST MISSION.

HOME PROCEEDINGS.

CORNWALL.

THE Annual services of the Auxiliary in this county were held in the month of July, when Messrs. Gibbs, late of Norwich, and Burchell of Jamaica kindly attended as a deputation from the Parent Society, and most zealously advocated its claims. Public Meetings of the Associations composing this Auxiliary were held at Penzance on the 10th, at Redruth, 11th, at Helston, 13th, at Falmouth, 17th, and at Truro on the 18th. Twenty-one Sermons were preached on behalf of the Mission; nine by Mr. Gibbs, at Redruth, Gwennap Pit, Tucking Mill, St. Agnes, Falmouth, Flushing and Truro; eight by Mr. Burchell, at Penzance (Jordan Chapel and Queen-street), Chacewater, Penryn, Truro and Grampound; two by Mr. May of Amersham, at Helston and Lower Town; one by Mr. Acworth (supplying at Queen-street, Penzance), at Helston; and one by Mr. Lane of Helston, at Jordan Chapel, Penzance. Our acknowledgments are due to our Methodist brethren, for the use of their Chapels at Tucking Mill and St. Agnes; and to our Independent brethren, for the use of the Chapel at Penryn.

The Sixth Anniversary of the County Auxiliary Society was held at Truro on the 18th. In the morning a Sermon was

preached by Mr. Gibbs. A Missionary Prayer Meeting was held in the afternoon; and in the evening the Public Meeting was connected with the Meeting of the Branch Association in that town. On this occasion, Thomas Rogers, Esq. of Helston, occupied the Chair. The business of the Truro Association being briefly attended to, the Secretary read the Report; in which the Committee mentioned their apprehensions that owing to the depression of the mining and other commercial interests of the county, the receipts of the Society, which have hitherto increased every year since its formation, would not this year be quite equal to the last. The resolutions were moved and seconded by Messrs. Budd (Methodist), and Moore (Independent), Lane, Burchell and Orchard (Methodist), and Gibbs, Acworth and Burchell of Falmouth. In one resolution, it was recommended to the Collectors of the various Branch Associations, to commence, without delay, an active and general canvass of their respective districts; and in another, the Pastors, Deacons, and Members of the Churches connected with this Auxiliary, were strenuously urged to use every means for giving efficiency to the Monthly Prayer Meetings in which the Baptist Mission originated. The addresses of the speakers, and particularly the simple and affecting narratives communicated by Mr. Burchell, produced a powerful impression upon the crowded audience assembled on the occasion. The day will long be remembered. Indeed, all the services of this anniversary have been truly interesting. May the zeal excited in this best of causes be sustained and blessed by Him who reigns in the hearts of his disciples, till, having finished their career of earthly service, he shall say to them, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

E. C.

SUFFOLK.

FOR about fourteen years an Auxiliary Society in connection with the Baptist Mission has existed in the church and congregation at Stoke Green, Ipswich,

now under the pastoral care of the Rev. James Payne; and more recently, an annual appeal has been made to most of the churches throughout the county, by means of a deputation from the Parent Society, who have uniformly been received with kindness and liberality. It has occurred, however, to some zealous friends of the cause, that it might be promoted more effectually, by the formation of an Auxiliary, which should embrace the whole county; and accordingly, a meeting was held for this purpose, at Ipswich, on Tuesday, Sept. 19, which was most numerous and respectably attended, and which gave a very encouraging pledge of beneficial results.

The use of the Town Hall was very handsomely granted by the magistrates; the chair was occupied by the Rev. Dr. Cox of Hackney; and for upwards of four hours, a numerous assembly listened with evident interest to the addresses delivered on the occasion; nor was it the least gratifying feature of the meeting that several clergymen from the neighbourhood, as well as ministers of the Pædobaptist denomination took part in the proceedings, and contributed, very materially, by their speeches, to the information and edification of the auditory. The first resolution, recognizing "it as equally the duty and the privilege of those who profess to love the Saviour, and embrace his Gospel, to use every suitable method for extending the knowledge of that Gospel throughout the world," was moved by the Rev. Charles Atkinson, for many years the respected pastor of the Independent church, in Tacket-street, Ipswich, and seconded by the Rev. Joseph Julian, M.A., Vicar of Trimley, who is well known as the cordial friend of all Missionary Institutions. Other speakers were the Rev. Messrs. Elven of Bury, John Dyer, Secretary of the Parent Society, Eustace Carey, Keene of Eye, Cowell of Walton, Notcutt and Hatch of Ipswich, J. H. Cox of Hadleigh, Payne of Ipswich, and Charles Hyatt of London, with Messrs. George Bayley and William Pollard, the Rev. John Wilcox, Rector of Stonham, and — Steele, Curate of St. Clements, Ipswich. Mr. William Pollard was appointed Treasurer of the newly formed Auxiliary; the Rev. James Payne and Mr. J. O. Francis, Secretaries for the

Eastern District of the county, and the Rev. Cornelius Elven of Bury, Secretary for the Western.

BRISTOL AND BATH AUXILIARY SOCIETY.

THE Eighth Annual Meeting of this Society will be held in Bristol on the 31st of October and following days.

On Tuesday evening, October 31, Rev. John Dyer (Secretary to the Parent Society), will preach at Counter Slip.

On Wednesday evening, Nov. 1, Rev. Dr. Cox of Hackney will preach at Broadmead Meeting.

N.B. We are requested to inform the Subscribers to the Baptist Widows' Fund, that a meeting for business will be held on this day, in the morning, at eleven o'clock, at the Academy, Stokes Croft.

On Thursday morning, Dr. Marshman will preach at King-street Meeting-house, and on the evening of the same day, the Public Meeting of the Society will be held at the same place, when the Report of the Society, and much other interesting detail will be brought forward. Chair to be taken at six o'clock.

On Friday morning, the Rev. Robert Hall will preach at Mr. Cowan's Chapel, Great George-street, Park-street.

The morning services will commence at eleven o'clock, and the evening services at half-past six. Collections in aid of the Mission will be made at the close of each.

FOREIGN INTELLIGENCE.

SERAMPORE.

THE following account of a journey undertaken by Mr. Mack, early in the year 1825, to visit the more distant stations connected with Serampore, will be read with interest.

22d February, 1825. I started from Titigurbhaut, on the opposite side of the river, about 9 P.M. by dawh; and a little before midnight, we reached Barasut, the first stage. Fresh bearers could not be found for

half an hour, which passed very uncomfortably.

23d. At 5 A.M. we arrived at the second stage, having been much detained by the badness of the roads. At day-break I found we were passing over a country not unlike an English common, a widely extended plain, with occasional clumps of trees inclosing small villages, from which herds of cattle were coming out to their pasturage. The scene was very pleasing; and I much enjoyed a short walk. As the day advanced, the aspect of the country became increasingly rich and beautiful. By four stages more, and after crossing four or five rivers, I arrived at Jessore about 5 P.M. I was disappointed at finding that my friend Mr. D. was still from home, but was hospitably entertained by Mr. M. with whom I spent the evening. At 9 P.M. I proceeded on my journey; and being rather fatigued, slept too much to take any notice of the occurrences of the night.

24th. At sunrise, I took a long, and very pleasant walk. About half-past seven, we passed through the neatest Bengalee town I have seen, called *Rajbaree*. Nearly at its extremity was a large school containing, it was said, 70 boys. The master was not present, yet all the children seemed attentive to their business. I looked over their leaves, and found their letters well formed, but was grieved to learn that they had not one book of any description in the school: the only thing upon paper, was a form of application to the magistrate, very well written. Such an education can do little or nothing for the cultivation of their minds. I should have left a few books amongst them, but my baggage carriers had passed on before: and on my return, I passed through the town at night.

The country was still more interesting than that through which I passed yesterday. The cultivation was extensive, with a considerable variety of crops. Some people I saw reaping peas, great numbers were ploughing, and others were harrowing with things like ladders, on which they stood, whilst the oxen dragged them along. There was an enlivening appearance of activity and industry. The face of the ground, too, was pleasing: in several places, instead of the perfect level in the neighbourhood of Calcutta, it swelled out into graceful little knolls, and waving streaks of elevation, which were sometimes simply clad in smooth verdure, and sometimes studded with cottages and trees. There were many lengthened strips of wood, too, that greatly varied the prospect.

At 11 P.M. I had the palanquin put under some trees, and dressed and took some refreshment. At 1 P.M. I changed bearers at a beautiful little town, or village,

called Baboopore. It is situated upon a clear river overhung with trees; and at one extremity is a very large white house, belonging to a rich native, which appeared to resemble some old English mansion. In less than an hour more, we passed through Fureedpore, a civil station. It is a very small town, but I thought it exceedingly neat and clean.

At 4 P.M. I arrived at Hajigunge, a straggling town with a large market, on the banks of the great Ganges, or Pudma. Here I met with the first bearers from the Dacca district, and with them crossed the river, which took us more than half an hour, although we went right across. I had passed three or four rivers during the day, previously to this. The country still continued rich and beautiful: about sunset I walked for half an hour, our road lying along the margin of a fine piece of water, formerly the bed of a river. Its banks were covered with short grass, and skirted with wood. Having changed bearers at 7 P.M. I felt overpowered with fatigue, and soon gave myself up to sleep. During the night, my rest was frequently disturbed by changing bearers and crossing rivers, but I cannot recollect how often I did either.

25th. At 5 A.M. I found myself at Mr Leonard's gate, at Dacca. At day-light we went up to the top of the house, to take a view of the city. It has an extensive and varied appearance. The river runs close to the house, from west to east; and the whole of the city lies upon the north bank, there being merely a straggling village on the other side. The eastern quarter is occupied by the gentlemen of the station, and the lines and grounds for the troops. The western part, in which is Mr. L.'s house, is the ancient city, and its buildings bear evident marks of Moosoolman manners. Its most interesting objects are the ancient gate-ways, which are now in ruins, but give indication of former strength and splendour. They form the subjects of some of the finest engravings from India scenery. In looking round the city, the English, Greek and American churches are discernible; but much more conspicuous are two heathen temples, built in the form of spires.

After breakfast, we went to the Christian School, the branch of the Benevolent Institution: and, after conducting their usual worship, I heard the boys read, and repeat part of their spelling and grammar tasks: in general they acquitted themselves very well. They were twenty-seven in number, and of very various extraction, English, Irish, Portuguese, Greek, Armenian, Bengalee and Moosoolman.

In the evening we attended a weekly prayer-meeting, in the house of Mr. Bowman, whose excellent family, with their

visitors, made up a little assembly of nearly thirty persons. My friends Bowman and Leonard engaged in prayer, and I expounded a passage of scripture.

26th. In our morning ride, the Native Insane Hospital lying near, we turned aside to visit it. It is divided into two departments, the male and female. The former consists of two square yards, having ranges of cells on one or two of the sides, and contains, apparently, about twenty patients. Most of the patients were allowed to walk about the yards, and even in the front compound; the principal distinction was, that the most outrageous were fettered like the convicts who are seen working in the road. Very few seemed to be affected with insanity of a gloomy cast. One or two were pointed out as exceedingly violent; one in particular, as scarcely to be retained even by fetters. A young man was peaceably going about the yard, who a short time before had been exceedingly furious: when in that state he had killed either father or his mother, and as the keeper was mentioning the circumstance to us in his hearing, a strange, idiot smile played upon his countenance, which was awfully affecting. The cells possessed every excellence as to air, light, and cleanliness. The attendants were Moosoolmans.

The female department contained only four patients. One seemed deeply melancholy, and, on our approach, implored to be sent home, for, she said, she had a father and a son. When the keeper promised her that she should return to them, she fell at his feet to express her gratitude. Another began railing in the highest strain at some woman, whom her imagination conceived to be present. A third was so furious, that she was chained to a ring in the floor of her cell: and the fourth was quietly drawing water from the well, which was so secured that no danger could arise from it. The females are attended by persons of their own sex: and every thing appears to be conducted in the best manner. The institution is most benevolent; yet it presents a heart-rending scene.

We proceeded on our ride, and next visited the largest of those temples, which have been mentioned as so conspicuous in the view of the city. It is devoted to Kalee. A small yard surrounds it, one side of which is occupied by a bungalow open towards the temple, and devoted, I suppose, to unusually great poojas. It has the handsomest mat and straw roof which I have seen; all the bamboos and strips which bind it together, being wound round with different coloured silks. Between this bungalow and the temple, is the two-pronged piece of wood at which the sacrifices are

offered—for Kalee delights in blood; not even loathing that of man. The part of the temple occupied by the idol is one story high; and above that, is another terrace ascended by a flight of steps on the left side. From this terrace, which, if I remember right, is square, the spire rises somewhat in the sugar-loaf form.

After some time, we obtained permission to enter the immediate presence of the idol. None, apparently, but inferior attendants were present, and they did not seem desirous of putting any restraint upon us. Kalee was of her usual figure, about the size of a girl of twelve years of age, and very coarse. Before her, and on each side, was a small figure of Doorga, and in front of these figures was a large egg, apparently of alabaster, the Mahadeo. All these figures had offerings of flowers scattered about them. The interior of the apartment was dirty, and the walls covered with ugly scratches of figures. It was circular, with an arched roof about fifteen feet high. We could not ascertain whether the remainder of the spire was hollow or solid. Towards the right of the temple, was a flat-roofed house upon the top of which were three or four brick and mortar images of Shiva.

In the forenoon, we visited the Rev. Mr. P. and his lady, at the house of Mr. D. and had much pleasant consultation with them all, respecting the native schools, both male and female.

After dinner, all the schoolmasters were assembled below stairs, with the boys of the Persian school; and Mr. D'Cruz read the Scriptures with them, and delivered an expository discourse in Bengalee. I was much pleased both with his discourse and their attention, which was close and respectful.

27th. *Sabbath.* In the morning I preached in Mr. Leonard's hall, to a congregation of forty or fifty persons principally connected with the military.

After dinner we went to the Persian school. When a number of the lads had read portions of tracts and the Scriptures, in Hindoostanee, Mr. D'Cruz addressed them at considerable length in the same language. It was exceedingly pleasing to see so many of the followers of Mahomet imbibing the word of life. In the evening, I again preached in Mr. Leonard's hall; and the congregation seemed rather larger than in the morning.

(To be continued.)

CALCUTTA.

(Obituary of Mr. Lawson, concluded from our last number.)

"We accordingly made every exertion to reach Calcutta by the evening, and on our arrival about eight, found Mrs. Penny and Mrs. Pearce waiting for us. They were much affected by the sad alteration which they noticed in our dear friend: indeed, we all, including himself, doubted whether he would be able to reach home alive. Br. L. said to Mrs. Pearce, "I am fading like a flower," she replied, "to bloom again in an immortal paradise." He rejoined, "Yes, I am falling to the dust; but (with peculiar emphasis) I shall rise again." He afterwards said to Mrs. P. 'after my death let nothing be said of my literary character; and being interrupted in speaking to Mrs. P., continued to me: 'Br. P., I have one sin to confess, which has run through almost the whole of my life. I was born with a taste for poetry, and poetical language and sentiment have been always chief sources of my pleasure. In the indulgence of this to a certain extent there was no impropriety; for it was a gift of my Creator. But I have been often amusing myself with poetry, when I ought to have been engaged in more important concerns; and have not made my taste entirely subservient to the salvation of souls. These convictions excite my repentance—because the taste for poetry (like the spirit of the Prophets of which the Apostle speaks) is of course subject to its possessor. Still, however, I have endeavoured lately to do good by my talents in this way; and I believe that God will pardon my sins in this particular, through the blessed mediation of Christ Jesus. I could not, however, die in peace, without thus expressing my repentance in this particular.'

"During this time, our servants were engaged in attempting to procure palanquins, but were unsuccessful. The kindness of some European strangers, however, at last procured them for Br. L. and myself, while our female friends proceeded home in the carriage, to apprise our family of the afflictive circumstances under which we were returning. Our friends giving us their assistance we got our dear charge, though excessively weak and helpless, into his palanquin, and to the house, with less difficulty than we had anticipated. It was, however, too evident, that, as, he expressed it, "he came home to die;" and from that time he, as well as his afflicted wife and associates, seem to have considered his recovery improbable.

"During the solemn and interesting scenes of Wednesday and Thursday, I was really

too much agitated by contending feelings of gratitude for his divine consolations, and sorrow for our approaching loss, to take notes. I regret it exceedingly, though I trust the deficiency will be supplied from other quarters, and feel persuaded that all who were present will never forget the substance of our dear Brother's instructions and heavenly conversations.

"He this morning addressed his children and Missionary associates with much propriety and pathos; and in his messages to absent friends, manifested much affection and divine support. He told Br. Penny, 'Tell Br. Carey that I am now passing through the valley of the shadow of death, and that I have the presence and assistance of my Redeemer. I have strength equal to my day.' He said to Br. Yates respecting Mr. Hoby, 'You know Br. Hoby; I knew him some time before you, and I trust we both had the same spirit as to the Mission. He well knows what a poor trembling and almost despairing creature I used to be: but tell him, tell him that you saw me die, and that I had peace in my last moments. Tell him that I saw nothing frightful in death, but found light and comfort while passing through the dark valley.' He said also to Br. Yates? 'If I must say any thing about the improvement of my death, I think I should like it to be from 1 Tim. i. 15. *This is a faithful*, &c.; as most suitable to my experience; and let nothing be said in the sermon to exalt man, but let all be to exalt the Saviour. I feel that I am the chief of sinners, but I have preached Christ is an all sufficient Saviour, and I now find him so to me.'

"During the Thursday, when asked if Br. Yates should pray, he said, 'Yes, but let us sing first.' He then selected that beautiful hymn,

'Jesus, I love thy charming name,' &c.

and gave it out, and sang himself the two first and the last verses. 'Twas exceedingly affecting to hear his 'emulous voice, at this his last effort to sing on this side eternity, repeat the last verse, so very appropriate to his circumstances and congenial to his feelings:

I'll speak the honours of thy name,
With my last labouring breath;
And dying, clasp thee on my arms,
The antidote of death.

"Soon after this our native Br. Paunchoo came to see him; when he said to him, 'Br. Paunchoo, I am now going into the presence of that great Jesus, whose Gospel I have preached, and whose Gospel you preach. We believe that the everlasting righteousness of Christ can save sinners;

and I beg you, when you are among your countrymen, to tell them fully, That it is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.' In the afternoon Br. Warden and Gogerly called to see him. When asked, if he had any thing particular to say to them, He said, 'No—only that they abound more and more in the work of the Lord.' After this he rapidly declined, and on the Friday morning it was evident that his dissolution was at hand. Intimating this to him, I said, 'I hoped he could say, the will of the Lord be done.' He replied, 'I would rather say, Now let me die, O Lord. Now let thy servant depart in peace.' On my adding, 'When you walk through the valley of the shadow of death, you need fear no evil;' he immediately caught the allusion to the 21st Psalm, and replied, 'No, the Lord is my Shepherd, I shall not want. He even now maketh me to lie down in green pastures.' To Br. Penny, who asked him how he felt, he said, 'I am well, I have still a good hope, I am on the foundation.' At another time he said, 'I have not the smallest idea of recovery, and therefore do now most solemnly commit my soul into the hands of my Almighty Saviour. Blessed be God that he ever called me by his grace.' I said, 'Yes, blessed be he, indeed, for where he hath given grace; there he hath promised to give glory; whom he called, them also he will justify and glorify.' He rejoined, 'Yes, he hath loved me with an everlasting love, and therefore with loving kindness hath he drawn me.'

"Soon after this his mind oppressed with disease, became incapable of thought; and he said little more in the exercise of his reason before his death, which, on Saturday evening, at eleven, admitted him to the joy of his Lord. May we be followers of them, who through faith and patience are now inheriting the promises!"

JAMAICA.

OUR Missionary brethren Flood, Baylis and Mann, with Mrs. Flood and Mrs. Baylis, who sailed in the William, Captain Weller, have safely arrived, after a very short and pleasant passage. They left Cowes on the 6th of May, and landed at Morant Bay, on the 7th of June. They speak very gratefully of the kind attention paid them while on board, by Captain Weller, and of the truly friendly conduct of the Rev. Messrs. Jenkins and Morgan, Wesleyan Methodist Missionaries at Morant Bay, who received them into their houses till an opportunity offered of their proceeding to Kingston. The health of our newly arrived friends appeared to be very good; and they have all proceeded to their respective destinations, where we trust they will be made eminently useful.

HONDURAS.

INTELLIGENCE has been received from Mr. Bourn, dated the 7th of June last. He was then in good health, and though not free from vexatious interruptions in the exercise of his ministry, had reason to be thankful, that he did not labour entirely in vain.

"We have at present," he writes, "one and twenty communicants, exclusive of one who died this year, leaving happy evidence for a better world; some others who are hopeful characters regularly attend."

Contributions received on account of the Baptist Missionary Society, from August 20, to September 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of Mrs. Coade, late of Camberwell, deducting Legacy Duty and Expenses	261	12	6
Legacy of William Giles, Esq. late of Walworth	50	0	0
Duty.....	5	0	0
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	45	0	0
Collections and Subscriptions, by the Rev. James Hoby :			
In the Island of Jersey(Currency)	24	1	2½
In the Island of Guernsey	14	8	4½
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	38	9	7
Exchange, Expenses, &c.....	3	12	10
	<hr/>		
	34	16	9
Birmingham Auxiliary Society, by Owen Johnson, Esq. Treasurer :			
Birmingham, Cannon-street, Collections and Auxiliary Society	63	5	10
Bond-street, Ditto	103	14	0
New Hall-street, Ditto (Sunday School 2 15 7)	61	14	6
Collections at the Anniversary	67	17	5
Donations and Subscriptions	97	14	2
Female Schools, by Mrs. Blakemore and Miss Morgan	30	0	0
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	424	5	11
Coventry, Collections, July 17 & 18	23	17	11
Penny Society	33	11	3
Subscriptions and Donations	36	9	6
Attleborough, Collected by Rev. F. Franklin.....	2	12	2
Leamington, Ditto	1	3	0
Exhall, Ditto	1	0	6
Kenilworth, Ditto.....	2	2	6
Wyken, Ditto	1	11	8
	<hr/>		
	102	8	6
Arley Hall, Collected by Mr. Mowbray	5	1	0
Bilston, Auxiliary Society and Collection.....	26	17	5
Bridgnorth, Collection and Subscriptions	17	10	6
Bromsgrove, Ditto and Penny Society	25	8	5
Burton-on-Trent Penny Society, by Mr. Douglass	10	2	4
Coppice, Collection, by Rev. T. Morgan	1	19	0
Coseley, Ditto and Penny Society.....	20	9	6
Cradley, Ditto and Ditto	19	12	9
Dudley, Ditto and Ditto.....	9	4	0
Tewkesbury, Ditto and Subscriptions	84	0	0
Netherton, Ditto and Ditto	17	1	0
	<hr/>		
	764	0	4
Acknowledged before, Expenses, &c.....	190	0	6
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	573	19	10

£ s. d.

Norwich, Collections and Subscriptions (including Claxton, by Rev. Job Hupton £16 : 10 : 3) by Rev. John Dyer	123	4	8
Camberwell, Additional Subscriptions for Montego Bay, by Mr. A. Saunders	10	19	6
North Staffordshire Auxiliary Society, by Rev. R. Davis.....	21	0	0
Burslem, Hanley, and Tunstall, by Ditto	8	1	6
Cornwall Auxiliary Society, by Rev. Edmund Clarke :			
Falmouth Branch	40	8	11
Helston Ditto	20	5	7
Penzance Ditto.....	28	17	0
Redruth Ditto	43	12	2
Truro Ditto	42	2	0
	<hr/> 175 5 8		
Cambridge, by Edward Randall, Esq. :			
Auxiliary Society	46	14	4
Collection, by Rev. Robert Hall	59	8	2
	<hr/> 106 2 6		
Ipswich, Young Ladies at Miss Francis's School	2	10	0
Phipps Bridge, Mitcham, Collected by Mrs. Pratt	2	4	6
Friend to the Cause, by Rev. R. Davis.....	10	0	0
Rev. W. Nicholls, Collingham, for Montego Bay.....	5	0	0
Chesham, Friend, by Rev. W. Tomlin	1	0	0
Mr. Uffington, by Rev. T. Thomas	1	0	0

TRANSLATIONS.

Mrs. General Le Conteur, Jersey, by Rev. James Hoby.....	1	1	0
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SCHOOLS.

Salisbury, for the "Salisbury School," by Mr. W. Long	15	0	0
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TO CORRESPONDENTS.

The thanks of the Committee are returned to Miss Susanna Richardson of Tunbridge Wells, for a parcel, containing Pincushions, Needle Books, Thread Cases, Thimbles, Tape, Bobbin, &c. &c. for the Female Schools in Calcutta; and to J. F. for four volumes of the Evangelical Magazine, ten volumes of the Baptist, and sundry other Books.